

# **Catholic Faith, Life & Creed**



Mary Birmingham

## **Resource Notes for Year A**

Weekly Connecting Statements  
Between the Liturgy  
& the Doctrinal Segments

The Full Scope & Sequence

## FIRST SUNDAY OF ADVENT

Isaiah 2:1-5

Romans 13:11-14

Matthew 24:37-44

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Advent Overview*

*Liturgical Year*

*Eschatology or the End Times: Heaven, Hell and Purgatory*

*Catholic Social Teaching*

*Kingdom of God*

*Faith*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### ADVENT OVERVIEW

Today is the First Sunday of Advent. Advent is a season that prepares for Christmas. Advent is considered in tandem with Christmas. The season does not stand alone. Today we will focus our attention on what we celebrate in this very important season that prepares for the Incarnation of Christ. Thus, our doctrinal session today will focus on the OVERVIEW OF ADVENT.

#### LITURGICAL YEAR

Today begins a new liturgical cycle. The entire mystery of Christ unfolds throughout the coming year. It is most appropriate that during the season of Advent we focus our attention on what the Church celebrates in the LITURGICAL YEAR.

#### ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY

Isaiah heralds the *One Who is to Come* who will usher in the *Last Days*. Matthew reiterates the apocalypse found in the other Synoptic Gospels. The Scriptures of Advent are alive with cosmic images of last days and end times. Advent is an appropriate time to focus our attention on what the Church teaches about last things. Thus, today our doctrinal session will address ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY.

## CATHOLIC SOCIAL TEACHING

Isaiah looks to the Day of the Lord in which peace and justice will be established. Advent is a time we consider our responsibility to promote peace and justice in the world. Catholic social teaching addresses our Christian responsibility to promote peace and justice. It is thus an appropriate time for us to focus our attention on what the Church teaches about CATHOLIC SOCIAL TEACHING.

## KINGDOM OF GOD

Advent proclaims the coming of the Messiah who will establish God's kingdom of peace and justice. It is thus an appropriate opportunity to focus our doctrinal session on what the Church teaches about the establishment of the KINGDOM OF GOD.

## ESCHATOLOGY or END TIMES: HEAVEN, HELL AND PURGATORY.

Today's Gospel, while not directly a theme about the afterlife, does address it. The rich man experiences the consequences of a life not lived in accord with God's Law. Hades, the place of torment is not considered hell in the sense we understand hell. However, the allusion to the afterlife in the parable is an opportunity for us to reflect on the afterlife—what we believe about it. Thus today we will focus our attention in the doctrinal session on ESCHATOLOGY or END TIMES: HEAVEN, HELL AND PURGATORY.

## FAITH

The prophets of Advent sound the clarion call for conversion and deep abiding faith. It is time to take stock, to pay attention to God's invitation to grow in or relationship with him. It is thus an appropriate time for us to reflect on what the Church teaches about faith itself. Today's doctrinal session will focus on FAITH.

## SECOND SUNDAY OF ADVENT

Isaiah 11:1-10

Romans 15:4-9

Matthew 3:1-12

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Kingdom of God*

*Incarnation*

*Sin and Grace*

*Advent Overview*

*Liturgical Year*

*Eschatology or the End Times: Heaven, Hell and Purgatory*

*Catholic Social Teaching*

*Faith*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### KINGDOM OF GOD

Isaiah envisions a return to the paradise of Eden. Jesus is the Messiah Isaiah foretold. It is Christ who came to restore the harmony of Eden. Advent is a time we imagine that kingdom in which the lion will lay with the lamb and the peace and harmony of the Garden will be restored. Jesus re-established that kingdom and promised that we are living in its reality. When two or more are gathered in his name that kingdom is established. Advent is an appropriate opportunity to focus our doctrinal session on what the Church teaches about the establishment of the KINGDOM OF GOD.

#### INCARNATION

Advent prepares for the Incarnation of Christ. Tradition considers the Incarnation to include the entire mystery of Christ—much like the Paschal Mystery. The season of Advent /Christmas heralds, exalts and proclaims the Incarnation. Without it, there would be no death and resurrection, and thus no salvation. The Incarnation is the primary integral event in human history. Advent is an appropriate time to focus our attention on what the Church teaches about the INCARNATION.

#### SIN AND GRACE

John the Baptist preached a gospel of repentance and conversion. John the Baptist was concerned about the spiritual welfare of God's people. He called the people of Israel to repent as he heralded the Messiah whose sandals he was not fit to tie. The call to repentance of this season is an invitation to focus our attention on what the Church teaches about SIN AND GRACE.

## ADVENT OVERVIEW

Advent is a season that prepares for Christmas. Advent is considered in tandem with Christmas. The season does not stand alone. Today we will focus our attention on what we celebrate in this very important season that prepares for the Incarnation of Christ. Thus, our doctrinal session today will focus on the OVERVIEW OF ADVENT.

## LITURGICAL YEAR

Today begins a new liturgical cycle. The entire mystery of Christ unfolds throughout the coming year. It is most appropriate that during the season of Advent we focus our attention on what the Church celebrates in the LITURGICAL YEAR.

## ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY

The Scriptures of Advent are alive with cosmic images of last days and end times. Advent is an appropriate time to focus our attention on what the Church teaches about last things. Thus, today our doctrinal session will address ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY.

## CATHOLIC SOCIAL TEACHING

The prophets of Advent look to the Day of the Lord in which peace and justice will be established. Advent is a time we consider our responsibility to promote peace and justice in the world. Catholic social teaching addresses our Christian responsibility to promote peace and justice. It is thus an appropriate time for us to focus our attention on what the Church teaches about CATHOLIC SOCIAL TEACHING.

## FAITH

The prophets of Advent, John the Baptist premier among them, sound the clarion call for conversion and deep abiding faith. It is time to take stock, to pay attention to God's invitation to grow in or relationship with him. It is thus an appropriate time for us to reflect on what the Church teaches about faith itself. Today's doctrinal session will focus on FAITH.

## THIRD SUNDAY OF ADVENT

Isaiah 35:1-6a, 10

James 5:7-10

Matthew 11:2-11

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Cross and Paschal Mystery*

*Kingdom of God*

*Soteriology/Salvation*

*Anointing of the Sick*

*Incarnation*

*Kingdom of God*

*Liturgical Year*

*Advent Overview*

*Eschatology or the End Times: Heaven, Hell and Purgatory*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### CROSS AND PASCHAL MYSTERY

John the Baptist was a disciple par excellence. He truly knew the price of faithful discipleship. Like all prophets he died in service of the word he came to preach. We are all baptized priest, prophet and king. Thus we too are prophets. We, like John the Baptist are called to offer our lives in service of the Gospel. Advent & Christmas serve as a bookend for the Paschal Mystery. Advent/Christmas looks forward to the culmination of salvation history in the Christ event that we celebrate in the Lent/Easter sequence. Thus today would be an appropriate time to focus our attention on the CROSS AND PASCHAL MYSTERY.

#### SOTERIOLOGY/SALVATION

We are getting closer to the culmination of the most defining moment in salvation history—the Incarnation of Christ. John the Baptist heralded the coming of the Messiah who would usher in God's ultimate saving plan. Today's liturgy is an invitation to focus our attention on what the Church teaches about SOTERIOLOGY/SALVATION

#### ANOINTING OF THE SICK

A sign of the kingdom Christ came to preach is the Good News preached to the poor and the blind that will see and the sick that are healed. That kingdom promise continues in the sacraments of the Church. John preached Christ and the kingdom heralded the inauguration of the end of time. Healing is a hallmark of those last days. We are beneficiaries of the kingdom. Thus, today's doctrinal session will focus on the SACRAMENT OF ANOINTING OF THE SICK.

## KINGDOM OF GOD

Christ came to restore the harmony of Eden. John the Baptist came to herald Christ. The Baptist preached repentance in preparation for his coming. Advent is a time we imagine that kingdom in which the lion will lay with the lamb and the peace and harmony of the Garden will be restored. Jesus re-established that kingdom and promised that we are living in its reality. When two or more are gathered in his name that kingdom is established. Advent is an appropriate opportunity to focus our doctrinal session on what the Church teaches about the establishment of the KINGDOM OF GOD.

## LITURGICAL YEAR

Today begins a new liturgical cycle. The entire mystery of Christ unfolds throughout the coming year. It is most appropriate that during the season of Advent we focus our attention on what the Church celebrates in the LITURGICAL YEAR.

## INCARNATION

Advent prepares for the Incarnation of Christ. Tradition considers the Incarnation to include the entire mystery of Christ—much like the Paschal Mystery. The season of Advent /Christmas heralds, exalts and proclaims the Incarnation. Without it, there would be no death and resurrection and thus, no salvation. The Incarnation is the primary integral event in human history. Advent is an appropriate time to focus our attention on what the Church teaches about the INCARNATION.

## ADVENT OVERVIEW

Advent is a season that prepares for Christmas. Advent is considered in tandem with Christmas. The season does not stand alone. Today we will focus our attention on what we celebrate in this very important season that prepares for the Incarnation of Christ. Thus, our doctrinal session today will focus on the OVERVIEW OF ADVENT.

## ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY

The Scriptures of Advent are alive with cosmic images of last days and end times. Advent is an appropriate time to focus our attention on what the Church teaches about last things. Thus, today our doctrinal session will address ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY.

## FOURTH SUNDAY OF ADVENT

Isaiah 7:10-14

Romans 1:1-7

Matthew 1:18-24

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Mary Model Disciple*

*Jesus Christ*

*Soteriology/Salvation*

*Incarnation*

*Liturgical Year*

*Kingdom of God*

*Eschatology or the End Times: Heaven, Hell and Purgatory*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### MARY, MODEL DISCIPLE

On this Fourth Sunday of Advent as Christmas fast approaches the liturgy focuses its attention on the role of Mary, the Mother of God. Isaiah speaks of a virgin who will give birth to a child. Christianity assigns that reference to the person of Mary and the Son of God she would bear. The liturgy anticipates the birth of Christ and the inauguration of God's salvation through his Son Jesus Christ. Mary said "yes" to God's plan. She is a reminder to us that we are all called to be disciples who will say yes when God calls us. Today is an appropriate time to focus our attention on what the Church teaches about MARY, THE MODEL DISCIPLE.

#### JESUS CHRIST

Matthew's intention in today's Gospel is to affirm our belief in the divine origin of Jesus Christ. Jesus is God's Son. We often see the slogan that Jesus is the reason for the season. Indeed he is. It is thus appropriate on the eve of his incarnation that we focus our attention on what the Church teaches about JESUS CHRIST.

#### SOTERIOLOGY/SALVATION

We are getting closer to the culmination of the most defining moment in salvation history—the Incarnation of Christ. John the Baptist heralded the coming of the Messiah who would usher in God's ultimate saving plan. Today's liturgy is an invitation to focus our attention on what the Church teaches about SOTERIOLOGY/SALVATION.



## KINGDOM OF GOD

Christ came to restore the harmony of Eden. John the Baptist came to herald Christ. The Baptist preached repentance in preparation for his coming. Advent is a time we imagine that kingdom in which the lion will lay with the lamb and the peace and harmony of the Garden will be restored. Jesus re-established that kingdom and promised that we are living in its reality. When two or more are gathered in his name that kingdom is established. Advent is an appropriate opportunity to focus our doctrinal session on what the Church teaches about the establishment of the KINGDOM OF GOD.

## INCARNATION

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## LITURGICAL YEAR

Today begins a new liturgical cycle. The entire mystery of Christ unfolds throughout the coming year. It is most appropriate that during the season of Advent we focus our attention on what the Church celebrates in the LITURGICAL YEAR.

## ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY

The Scriptures of Advent are alive with cosmic images of last days and end times. Advent is an appropriate time to focus our attention on what the Church teaches about last things. Thus, today our doctrinal session will address ESCHATOLOGY or END TIMES and HEAVEN, HELL AND PURGATORY.

## CHRISTMAS

Vigil: 1<sup>st</sup>: Isa 62:1-5; Acts 13:16-17, 22-25; Matt 1:1-25 *or* 1:18-25

Midnight: 1<sup>st</sup>: Isa 9:1-6; 2<sup>nd</sup>: Titus 2:11-14; Gospel: Luke 2:1-14

Dawn: 1<sup>st</sup>: Isa 62:11-12; 2<sup>nd</sup>: Titus 3:4-7; Gospel: Luke 2:15-20

During the Day: 1<sup>st</sup>: Isa 52:7-10; 2<sup>nd</sup>: Hebrews 1:1-6; John 1:1-18 *or* 1:1-5, 9-14

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Incarnation*

*Jesus Christ*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement.

The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day. Most catechetical groups do not meet during the Christmas octave. However, in the event that there are groups that meet the following doctrinal issues are most appropriate.

### INCARNATION

Today's celebration of the Nativity of our Lord logically celebrates in human history—the Incarnation of Jesus Christ—the coming of Christ, the Messiah, Lord and Savior of the world. We logically focus our attention on the INCARNATION.

### JESUS CHRIST

Today's celebration of the Incarnation of Christ heralds the coming of Christ, the Lord and Savior of the World. Today we focus our attention on the person of JESUS CHRIST.

## FEAST OF THE HOLY FAMILY

Sirach 3:3-7, 14-17a

Colossians 3:12-21 or 3:12-17

Matthew 2:13-15, 19-23

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Incarnation*

*Mary, Model for the Church*

*Jesus Christ*

*Faith*

*Salvation/Soteriology*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### INCARNATION

The Christmas season heralds the Incarnation of God's Son. On this feast that celebrates the Holy Family that nurtured God's Son, Joseph who protected him, his virgin mother that said, "Yes" to God it is appropriate we focus our attention on the INCARNATION OF JESUS CHRIST.

#### MARY MODEL FOR THE CHURCH

The Feast of the Holy Family is an appropriate occasion to focus our attention on Mary, virgin, mother of God and faithful disciple. She is an example for all of us of how to obediently live the Gospel. She teaches us how to live in harmony in our own Christian families, and she is an icon of faithful discipleship. Today's extended session will focus on MARY, MODEL FOR THE CHURCH.

#### JESUS CHRIST

The focus of the feast of the Holy Family is Jesus Christ. Luke's primary intention throughout the Gospel for this day is to herald Jesus and his ministry. The Gospel echoes the perfection of Christ at each stage of his human development. It is thus appropriate that we focus our attention on the person of JESUS CHRIST.

#### FAITH

The Holy Family is a model of faith for all Christian families. Mary and Joseph had the faith to believe God's word to them. They said "yes" to God and in the process were instrumental in God's plan of salvation for the world. Joseph had the life long experience of faith to help him recognize the voice of God when the angel told him to take Mary and Joseph to Egypt. The Holy Family is a reminder to us of the power of faith in our lives. God can always be trusted. This feast is an appropriate time to focus our attention on what the Church teaches about FAITH.

## SALVATION/SOTERIOLOGY

The feast of the Holy Family is a feast that highlights God's plan of salvation for the world accomplished through the Incarnation of Jesus, the Son of God. God willed that his Son take human flesh and grow and be nurtured in the human family, completely immersed in the human experience. Today is a most appropriate day to reflect on what the Church teaches about SALVATION/SOTERIOLOGY.

## SOLEMNITY OF MARY, THE MOTHER OF GOD

Numbers 6:22-27

Galatians 4:4-7

Luke 2:16-21

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Mary Model Disciple*  
*Incarnation*  
*Jesus Christ*

*Salvation*  
*Incarnation*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### MARY, MODEL DISCIPLE

On this feast of the Solemnity of Mary, it is most appropriate to focus our attention on what the Church teaches about MARY who is the Mother of God and a model disciple.

#### JESUS CHRIST

Luke's intention in today's Gospel is to relate the story of the birth of the Christ. The coming of Christ is the fulfillment of God's plan of salvation for the world inaugurated in the birth of Jesus. It is thus a most appropriate time to reflect on what the Church teaches about JESUS CHRIST.

#### SOTERIOLOGY/SALVATION

We are celebrating the Christ event throughout the Christmas season--the most defining moment in salvation history--the Incarnation of Christ. Mary's role is to lead us to Christ. This feast is primarily a Christological celebration that celebrates God's saving plan for the world. Today's liturgy is an invitation to focus our attention on what the Church teaches about SOTERIOLOGY/SALVATION

#### INCARNATION

The Christmas season celebrates the Incarnation of Christ. Tradition considers the Incarnation to include the entire mystery of Christ--much like the Paschal Mystery. The season of Advent /Christmas heralds, exalts and proclaims the Incarnation. Without it, there would be no death and resurrection, and thus no salvation. The Incarnation is the primary integral event in human history. Today is thus an appropriate time to focus our attention on what the Church teaches about the INCARNATION.

## FEAST OF THE EPIPHANY

Isaiah 60:1-6

Ephesians 3:2-3a, 5-6

Matthew 2:1-12

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Evangelization*

*Scripture and Revelation I*

*Ecumenism*

*Jesus Christ*

*Creed*

*Incarnation*

*Soteriology/Salvation*

*Kingdom of God*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### EVANGELIZATION

On this feast of manifestation, God's Word went out to the world. The letter to the Ephesians refers to the Word going out to the Gentiles. Today's liturgy is a catechism on the LIGHT that goes out to the world. We are ambassadors of that LIGHT and as such have a responsibility to go out to the world and preach the Good News. Thus it is a most appropriate time to reflect on what the Church teaches about EVANGELIZATION

#### SCRIPTURE AND REVELATION I

Today is a most apt day to focus our attention on God's revelation. The Feast of the Epiphany is a feast of God's manifestation to the world. God also manifests himself to us through Divine Revelation, the Word of God. It our doctrinal session today will address SCRIPTURE AND REVELATION.

#### ECUMENISM

On this feast of manifestation, God's Word went out to the world. The letter to the Ephesians refers to the Word going out to the Gentiles. Today's liturgy is a catechism on the evangelization that goes out to the whole world. We are ambassadors of that evangelization. Our Church is a big tent and we have a specific theology that undergirds our response to other Christian and non-Christian faiths. Thus our doctrinal session today will reflect on what the Church teaches about ECUMENISM.

## JESUS CHRIST

Epiphany is a feast of Jesus Christ par excellence. It is a feast of his manifestation to the world. The coming of Christ is the fulfillment of God's plan of salvation for the world inaugurated in the birth of Jesus and all the events surrounding that birth. It is thus a most appropriate time to reflect on what the Church teaches about JESUS CHRIST.

## CREED

On this day that celebrates God's manifestation to the world through his Son Jesus Christ, it is most fitting we recommit to what we profess about Christ as Christians. What we profess is embodied in the Creed we proclaim at every Sunday Eucharistic liturgy. It is thus most appropriate that we focus our attention on the CREED.

## INCARNATION

The Christmas season celebrates the Incarnation of Christ. Tradition considers the Incarnation to include the entire mystery of Christ—much like the Paschal Mystery. The season of Advent /Christmas heralds, exalts and proclaims the Incarnation. Without it, there would be no death and resurrection, and thus no salvation. The Incarnation is the primary integral event in human history. The feast of the Epiphany manifests Christ Incarnation to the world and thus is an appropriate time to focus our attention on what the Church teaches about the INCARNATION.

## SOTERIOLOGY/SALVATION

We are celebrating the Christ event throughout the Christmas season—the most defining moment in salvation history—the Incarnation of Christ. Epiphany is a feast of God's manifestation to the world through his Son Jesus Christ. This feast is primarily a Christological celebration that celebrates God's saving plan for the world. Today's liturgy is an invitation to focus our attention on what the Church teaches about SOTERIOLOGY/SALVATION.

## KINGDOM OF GOD

Christmas heralds the kingdom Christ came to inaugurate. Epiphany celebrates God's manifestation to the world and the advent of that kingdom. Jesus came to restore the harmony of Eden. Christmas is a time we celebrate that kingdom in which the lion will lay with the lamb and the peace and harmony of the Garden will be restored. Jesus re-established that kingdom and promised that we are living in its reality. When two or more are gathered in his name that kingdom is established. The Christmas season is an appropriate opportunity to focus our doctrinal session on what the Church teaches about the establishment of the KINGDOM OF GOD.

## FEAST OF THE BAPTISM OF THE LORD

Isaiah 42:1-4, 6-7

Acts 10:34-38

Matthew 3:13-17

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Baptism*

*Sacraments*

*Scripture and Revelation I or II*

*Holy Spirit*

*Jesus Christ*

*Creed*

*Liturgical Year*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### BAPTISM

The heavens opened and the Holy Spirit came upon Jesus and he was baptized in the river Jordan. What better time would there be to reflect on what the Church teaches about the sacrament that incorporates us into the Paschal Mystery of Christ than the feast of the BAPTISM OF THE LORD? It is most fitting that today we focus our attention on the sacrament of BAPTISM.

#### SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry that was inaugurated on this feast—the feast of the Baptism of the Lord. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present the Paschal Mystery of Christ—his life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

#### SCRIPTURE AND REVELATION I or II

Today is a most apt day to focus our attention on God's revelation. The Feast of the Baptism of the Lord is a feast of Christ's manifestation to the world and the inauguration of his ministry. Peter speaks of the Gospel of Christ that goes out to the world in today's reading from the Acts of the Apostles. God continues to manifest himself to us through Divine Revelation, the Word of God. It our doctrinal session today will address SCRIPTURE AND REVELATION.



## HOLY SPIRIT

Both the first reading and the Gospel attest to the salvific work of the Holy Spirit. The heavens were opened and the Spirit came upon Jesus and his public ministry was inaugurated. The second reading from the Acts of the Apostles tells us that Peter told the people: “You know the word (that) he sent to the Israelites as he proclaimed peace through Jesus Christ, who is Lord of all, what has happened all over Judea, beginning in Galilee after the baptism that John preached, how God anointed Jesus of Nazareth with the holy Spirit and power (Acts 10, 36-38) NAB). This feast heralds the work of the Holy Spirit in the kingdom Christ came to establish. It is thus most fitting that today’s doctrinal session will focus on what the Church teaches about the HOLY SPIRIT.

## JESUS CHRIST

The feast of the Baptism of the Lord is a feast of Jesus Christ par excellence. It is a feast of his manifestation to the world—the inauguration of his public ministry. Jesus came to fulfill God’s plan of salvation for the world. Today is a significant event in the unfolding of God’s plan. It is thus a most appropriate time to reflect on what the Church teaches about JESUS CHRIST.

## CREED

On this day that celebrates Christ’s manifestation to the world and the inauguration of his public ministry, we hear Peter speak about Christ’s ministry by the power of the Holy Spirit. It is most fitting that we recommit to what we profess about Christ. What we profess is embodied in the Creed we proclaim at every Sunday Eucharistic liturgy. It is thus most appropriate that we focus our attention on the CREED.

## LITURGICAL YEAR

The feast of the Baptism of the Lord ends the Christmas season and begins the new season of Ordinary Time. It begins to unfold the story of Christ’s life and heralds the inauguration of his saving mission. It is thus most appropriate that we focus our attention on what we celebrate in the LITURGICAL YEAR.

Second Sunday in Ordinary Time  
Isaiah 49: 3, 5-6  
1 Corinthians 1:1-3  
John 1:29-34

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Liturgical Year*  
*Jesus Christ*  
*Church and Ecclesiology*

*Baptism*  
*Sacraments*  
*Creed*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### LITURGICAL YEAR

Today is the Second Sunday in Ordinary Time, a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate as the early days of the new liturgical year begin that we address what the Church teaches about the LITURGICAL YEAR.

### JESUS CHRIST

Today's reading from Isaiah speaks of a future Servant who would one day bring God's people together in harmony. This Servant would usher in God's salvation. John the Baptist comes to slow recognition that Jesus is the Lamb of God who takes away the sins of the world. Today's feast is a Christological feast par excellence. It is most fitting that today's extended session focuses on the person of JESUS CHRIST.

### CHURCH AND ECCLESIOLOGY

Paul's letter to the Corinthians reminds his community that they are part of a church that extended beyond their borders. They were so concerned with their own issues they failed to see the wider picture. They isolated themselves from all the other Christian communities. They failed to understand their own sense of church and the ecclesiology (theology of church) that defined their existence. It is thus important for us to understand our own ecclesiology when it comes to how we understand Church. Thus today's doctrinal session will focus on CHURCH AND ECCLESIOLOGY.

## BAPTISM

John was baptizing the people. He saw Jesus approach and recognized him as God's Son. The baptism we experience incorporates us into the life, death and resurrection of God's Son. Drawing from the baptism of Jesus last week and the baptism John was performing for the forgiveness of sins, it is most appropriate that we focus our doctrinal session on the SACRAMENT OF BAPTISM.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry that is in its beginning phases in these early days of the new liturgical year. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present the Paschal Mystery of Christ—his life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## CREED

In these early days of Jesus ministry as Christ begins the daunting task of establishing the final, eschatological age, the kingdom of God, it is most fitting we recommit to what we profess about Christ as Christians. What we profess is embodied in the Creed we proclaim at every Sunday Eucharistic liturgy. It is thus most appropriate that we focus our attention on the CREED.

## SCRIPTURE AND REVELATION I or II

On this day in which Isaiah speaks of the future Suffering Servant and John the Baptist heralds Christ as the Lamb of God who takes away the sins of the world—as God's beloved Son--we witness face to face God's divine revelation. God continues to reveal himself to us through Divine Revelation, the Word of God. It is most fitting that our doctrinal session today will address SCRIPTURE AND REVELATION I or II.

Third Sunday in Ordinary Time  
Isaiah 8:23b-9:3  
1 Corinthians 1:10-13, 17  
Matthew 4:12-23 or 4:12-17

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Faith*  
*Kingdom of God*  
*Evangelization*  
*Holy Orders*  
*Liturgical Year*

*Jesus Christ*  
*Revelation I or II*  
*Salvation/Soteriology*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### FAITH

Isaiah offers hope and encouragement to a people on the brink of despair. Paul railed against the people in his community who tried to make their Christian faith a mere intellectual exercise (the influence of Gnosticism). Matthew's Gospel heralds Christ as the true Messiah, the one who would unite Israel. Faith in God's salvific power and his salvific plan through Christ is a common thread in today's liturgy. It is thus most appropriate that we focus our doctrinal attention on what the Church teaches about FAITH.

### KINGDOM OF GOD

Today Matthew's intention is to herald Jesus who is the long awaited Messiah. He begins his ministry in Galilee to establish the kingdom of God, God's great salvific enterprise that was to take place in the last age. Jesus inaugurates the fulfillment of that promise. Thus, it is a most appropriate occasion to focus our attention on what the Church teaches about the KINGDOM OF GOD.

### EVANGELIZATION

In today's Gospel Jesus calls his first disciples. He inaugurates his Galilean mission and creates the first school of evangelization. He teaches his disciples firsthand what it means to proclaim the Good News to the people—the hallmark of the reign of God. It is thus a most appropriate time for us to focus our attention on what the Church teaches about EVANGELIZATION.

## HOLY ORDERS

Jesus chooses those who will be leaders in the kingdom he came to establish. From the very beginning he envisioned a kingdom in which the leaders he chose would take his Gospel out to the world. Those original leaders were called apostles. The hierarchy of the Church today can be traced to those first roots. Clergy are ordained by the sacrament of Holy Orders. It is thus an appropriate time to address the doctrinal issue of the sacrament of HOLY ORDERS.

## LITURGICAL YEAR

In these early days of the liturgical year and Jesus' public ministry, it is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate as the early days of the new liturgical year begin that we address what the Church teaches about the LITURGICAL YEAR.

## JESUS CHRIST

Matthew heralds Jesus the long awaited Messiah, the one who would fulfill all the prophecies about the *One Who Is to Come*. Jesus begins the work of establishing the kingdom of God—he inaugurates the mission for which he was sent. It is thus most appropriate that we focus our attention on him—who is he? What do we believe about him? Thus today we will focus our attention on JESUS CHRIST.

## REVELATION I or II

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. Today's Scriptures recall the prophecies of Isaiah who foretold the future Messiah. We hear Matthew tell us about Jesus' inauguration of his Galilean ministry. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. The echoes of salvation history in today's liturgy is an appropriate time for us to focus our attention on what the Church teaches about REVELATION

## SALVATION/SOTERIOLOGY

Jesus inaugurates his Galilean ministry in today's gospel. The kingdom of God of the last age is underway. God's plan of salvation is unfolding and we are given a front row seat. It is thus a most appropriate time for us to focus our attention on what the Church teaches about SALVATION/SOTERIOLOGY

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Fourth Sunday in Ordinary Time  
Zephaniah 2:3; 3:12-13  
1 Corinthians 1:26-31  
Matthew 5:1-12a

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Morality*  
*Moral Decision Making*  
*Catholic Social Teaching*  
*Life Issues*  
*Creed*

*Revelation I or II*  
*Kingdom of God*  
*Liturgical Year*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### MORALITY

Zephaniah challenges the people to search after righteousness and humility to protect them as the day of wrath arrives. Today that means we are to seek after what is upright and moral if we hope to remain steadfast. In today's Gospel Jesus presents the Beatitudes—the law based on love—the law that constitutes what is upright and moral in the eyes of God. It is thus important that we focus our attention on what the Church teaches about morality.

### MORAL DECISION MAKING

Zephaniah challenges the people to search after righteousness and humility to protect them as the day of wrath arrives. Today that means we are to seek after what is upright and moral if we hope to remain steadfast. In today's Gospel Jesus presents the Beatitudes—the law based on love—the law that constitutes what is upright and moral in the eyes of God. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on MORAL DECISION MAKING.

### CATHOLIC SOCIAL TEACHING

Jesus upholds the dignity of all persons in the Beatitudes. He upholds the poor, the pure of heart, the meek, those who search for justice, the merciful, and the peacemakers. He gave us a blue print for the dignity and equality of the human family. The Beatitudes give us the theology that underpins our social mission in the Church today. It is thus a most appropriate occasion to focus our attention on what the Church teaches about CATHOLIC SOCIAL TEACHING.

## LIFE ISSUES

In today's Gospel Jesus presents us with the law of love—the law that upholds the dignity of all persons—the Beatitudes. If we uphold every person's equality and dignity in the eyes of God we must hold and uphold that all life is sacred—from womb to tomb. Thus today is an appropriate time to focus our attention on what the Church teaches about LIFE since Jesus presents us with a blueprint for living it to the fullest. Today's doctrinal session will focus on LIFE ISSUES.

## CREED

The Beatitudes present us with a blueprint for living the moral life. The Beatitudes are based on love and give us an insight into the heart of Jesus' love for us. Our response to the love Christ has demonstrated is to live the imperatives of the Beatitudes. When we live according to the righteousness contained therein we are strengthened to embrace the Christian life—to willingly die for the sake of the Gospel—to die for the sake of what we believe is righteous. St. Augustine told us that there are five things we must believe—the Sacraments, the Lord's Prayer, the Beatitudes, the Ten Commandments and the Creed. Jesus gave us the law of love in the Beatitudes. What beliefs then are we compelled to stake our life on? The answer should be the CREED we profess in every Eucharistic liturgy. Thus today we will focus our attention on the CREED.

## REVELATION I or II

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. Today's Gospel presents us with Jesus' catechism for Christian living—the new law of love he came to establish. Jesus reveals God's love for humanity in the Beatitudes he sets forth. In these early days of Jesus ministry, Jesus' primary thesis is to preach the kingdom. Matthew's primary thesis is to preach Jesus—the revelation of God. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

## KINGDOM OF GOD

Jesus preached the kingdom and the evangelist Matthew preached Jesus. In today's Gospel Jesus teaches his disciples the blueprint for upright, moral living in the kingdom of God. Jesus teaches his followers what it means to be citizens in the reign he came to establish. Jesus is the fulfillment of God's great salvific enterprise that was to take place in the last age. Jesus inaugurates the fulfillment of that promise. Thus, it is a most appropriate to focus our attention on what the Church teaches about the KINGDOM OF GOD.

## LITURGICAL YEAR

In these early days of the liturgical year and Jesus' public ministry, it is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate as the early days of the new liturgical year begin that we address what the Church teaches about the LITURGICAL YEAR.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.



## The Presentation of the Lord

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

Fifth Sunday in Ordinary Time  
Isaiah 58:7-10  
1 Corinthians 2:1-5  
Matthew 5:13-16

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Morality*  
*Moral Decision Making*  
*Prayer*  
*Life Issues*  
*Evangelization*  
*Creed*  
*Revelation I or II*  
*Liturgical Year*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### MORALITY

Isaiah challenges those who exercise a showy demonstration of fasting. He insisted that righteousness involved living according to the covenant—caring for the poor, one another and God’s creation as a sign of our love for God. God expects us to live according to the covenant. We do that by living a moral life. Paul reminds us to seek after God’s wisdom that will enlighten and empower us to live the moral life. Jesus exhorts us not to lose the flavor—the salt we have been given—not to become “flat” in our response to Christ, the Gospel and the Kingdom. If we are to live the moral life we must understand the commitment we are making. It is thus important that we focus our attention on what the Church teaches about morality.

### MORAL DECISION MAKING

Isaiah challenges those who exercise a showy demonstration of fasting. He insisted that righteousness involved living according to the covenant—caring for the poor, one another and God’s creation as a sign of our love for God. God expects us to live according to the covenant. We do that by living a moral life. Paul reminds us to seek after God’s wisdom that will enlighten and empower us to live the moral life. Jesus exhorts us not to lose the flavor—the salt we have been given—not to become “flat” in our response to Christ, the Gospel and the Kingdom. If we are to live the moral life we must understand the commitment we are making. How then do we know what is moral? How do we know how to make moral decisions? Today’s doctrinal session will focus on MORAL DECISION MAKING.

## PRAYER

Isaiah challenges those who exercise a showy demonstration of fasting. He insisted that righteousness involved living according to the covenant—caring for the poor, one another and God’s creation as a sign of our love for God. God expects us to live according to the covenant. Paul reminds us to seek after God’s wisdom that will enlighten and empower us to live according to the new covenant in Christ. Jesus exhorts us not to lose the flavor—the salt we have been given—not to become “flat” in our response to Christ, the Gospel and the Kingdom. How exactly do we accomplish so great a task? A life of prayer. Period. Unless our lives are rooted in prayer, in ongoing reciprocal intimacy with God, we may fall into Isaiah’s warning of showy self-aggrandizement, will not have the wisdom Paul insisted we need, and we may indeed go “flat” in our response to Christ and the new covenant. Today’s liturgy therefore is an invitation to focus our attention on what the Church teaches us about PRAYER.

## CATHOLIC SOCIAL TEACHING

Jesus upholds the dignity of all persons in the Beatitudes. He upholds the poor, the pure of heart, the meek, those who search for justice, the merciful, and the peacemakers. He gave us a blue print for the dignity and equality of the human family. The Beatitudes give us the theology that underpins our social mission in the Church today. It is thus a most appropriate occasion to focus our attention on what the Church teaches about CATHOLIC SOCIAL TEACHING.

## LIFE ISSUES

If we are to live according to the covenant God forged with Moses as Isaiah insists, if we are to possess the wisdom of God as Paul insists, and if we are to walk as children of the LIGHT as Jesus insists, then we must embrace the heart of the covenant. There can be no waffling. God entered into a covenant with the human race at the creation of the world. He created us all equal. He gave us the whole world and told us to be good stewards—to care for one another—all people, especially the poor. He created us with human dignity, mirrored in his own image. If we are to walk as children of the LIGHT then we must embrace LIFE for all people. We must embrace every person God creates. If we uphold every person’s equality and dignity in the eyes of God we must hold and uphold that all life is sacred—from womb to tomb. Thus today is an appropriate time to focus our attention on what the Church teaches about LIFE. Today’s doctrinal session will focus on LIFE ISSUES.

## EVANGELIZATION

Jesus tells us we are the light of the world and we are not to hide that light under a bushel basket. It is a call and a mandate to go out and proclaim the Good News to the world. It is thus a most appropriate occasion to focus our attention on what the Church teaches about EVANGELIZATION.

## CREED

The Beatitudes present us with a blueprint for living the moral life. The Beatitudes are based on love and give us an insight into the heart of Jesus' love for us. Our response to the love Christ has demonstrated is to live the imperatives of the Beatitudes. When we live according to the righteousness contained therein we are strengthened to embrace the Christian life—to willingly die for the sake of the Gospel—to die for the sake of what we believe is righteous. St. Augustine told us that there are five things we must believe—the Sacraments, the Lord's Prayer, the Beatitudes, the Ten Commandments and the Creed. Jesus gave us the law of love in the Beatitudes. What beliefs then are we compelled to stake our life upon? The answer should be the CREED we profess in every Eucharistic liturgy. Thus today we will focus our attention on the CREED.

## REVELATION I or II

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. In these early days of Jesus ministry, Jesus' primary thesis is to preach the kingdom. Matthew's primary thesis is to preach Jesus—the revelation of God. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

## KINGDOM OF GOD

Jesus preached the kingdom and the evangelist Matthew preached Jesus. In today's Gospel Jesus teaches his disciples the blueprint for upright, moral living in the kingdom of God. Jesus teaches his followers what it means to be citizens in the reign he came to establish. Jesus is the fulfillment of God's great salvific enterprise that was to take place in the last age. Jesus inaugurates the fulfillment of that promise. Thus, it is a most appropriate to focus our attention on what the Church teaches about the KINGDOM OF GOD.

## LITURGICAL YEAR

In these early days of the liturgical year and Jesus' public ministry, it is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate as the early days of the new liturgical year begin that we address what the Church teaches about the LITURGICAL YEAR.

## EUCCHARIST SERIES:

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Sixth Sunday in Ordinary Time  
Sirach 15:16-21  
1 Corinthians 2:6-10  
Matthew 5:17-37 or 5:20-22a, 27-28, 33-34a, 37

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Revelation I or II*  
*Marriage*  
*Morality*  
*Moral Decision Making*  
*Cross and Paschal Mystery*  
*Life Issues*  
*Prayer*  
*Liturgical Year*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### REVELATION I or II

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. Jesus' primary thesis is to preach the kingdom. Matthew's primary thesis is to preach Jesus—the revelation of God. Today Jesus reveals God's intention in the Law that was given to the people. He reveals God's intention. Divine revelation is given to us to reveal God's intention for the human race. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

### MARRIAGE

Jesus teaches his followers about God's intention for marriage and the issue of divorce. Jesus was upholding the dignity of the wife in the marriage covenant. The men of Jesus' day believed they possessed the right to divorce their wives at will. Jesus challenged that notion and insisted that the husband would be thus guilty of serious sin if he were to do so. The woman could not survive without a husband and would thus be forced to remarry which would have rendered her an adulteress. Jesus challenged this unjust situation. He upheld the dignity of the marriage bond. Today would be an important occasion to focus our attention on what the Church teaches about the sacrament of MARRIAGE.

## MORALITY

Sirach's exhortation is the most explicit teaching on free will in the Old Testament. We have been given the power to choose to live the moral life or not to live it. In today's Gospel Jesus invites his followers to go deeper into the heart of the law—not just a literal rendering—but the relationship that underpins it. Disciples follow the law not in order to save themselves—but in order to demonstrate the love and gratitude to God for the completely gratuitous relationship he forged with the human race. If we are to live the moral life we must understand the commitment we are making. It is thus important that we focus our attention on what the Church teaches about morality.

## MORAL DECISION MAKING

Sirach's exhortation is the most explicit teaching on free will in the Old Testament. We have been given the power to choose to live the moral life or not to live it. In today's Gospel Jesus invites his followers to go deeper into the heart of the law—not just a literal rendering—but the relationship that underpins it. Disciples follow the law not in order to save themselves—but in order to demonstrate the love and gratitude to God for the completely gratuitous relationship he forged with the human race.

If we are to live the moral life we must understand the commitment we are making. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on MORAL DECISION MAKING.

## CROSS AND PASCHAL MYSTERY

Paul preaches the true meaning of wisdom—Jesus Christ crucified. It was a stumbling block for Jews but life for Christians. To die on the cross was the most unclean, horrific, shameful death a person could endure. The Jewish people simply could not believe God would will such a death. Yet for believers, this sign of execution became the sign of eternal life. Today's liturgy and every liturgy is an opportunity to focus our attention on the CROSS AND PASCHAL MYSTERY.

## LIFE ISSUES

Sirach's exhortation is the most explicit teaching on free will in the Old Testament. We have been given the power to choose to live or to die. When we live according to the covenant we are choosing life, not death. It is Moses said to the people, "I have set before you life and death, the blessing and the curse. Choose life, then that you and your descendants may live, by loving the Lord your God, heeding his voice, and holding fast to him. For that will mean life for you. (Dt. 30:19-20). If we are to choose life and not death, then we are called to be champions of that life—we are to safeguard that life in all its forms. We are to honor the covenant God made with us to be good stewards and care for the life entrusted to us. God created us with human dignity, mirrored in his own image. If we uphold every person's equality and dignity in the eyes of God we must hold and uphold that all life is sacred—from womb to tomb. Thus today is an appropriate time to focus our attention on what the Church teaches about LIFE. Today's doctrinal session will focus on LIFE ISSUES.

## PRAYER

The heart of Jesus' message today is interior disposition. Jesus expects more than mere adherence to the law from his disciples. The only way disciples will be able to make that leap is through a life of prayer and intimate relationship with God in Christ. Today's liturgy therefore is an invitation to focus our attention on what the Church teaches us about PRAYER.

## LITURGICAL YEAR

In these early days of the liturgical year and Jesus' public ministry, it is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate as the early days of the new liturgical year begin that we address what the Church teaches about the LITURGICAL YEAR.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Seventh Sunday in Ordinary Time  
Leviticus 19:1-2, 17-18  
1 Corinthians 3:16-23  
Matthew 5:38-48

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Church and Ecclesiology*  
*Church Structure*  
*Holy Orders*  
*Morality*  
*Moral Decision Making*  
*Revelation I or II*  
*Prayer*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### CHURCH and ECCLESIOLOGY

Jesus proclaimed the kingdom and Matthew proclaimed Jesus. Jesus is setting forth the blueprint for living in the kingdom. The reign of God required leadership after Jesus was gone. Jesus cleverly prepares his disciples to assume that leadership. He sets forth the catechism to be emblazoned on their hearts—to be remembered for all time. He takes believers into the heart of God's intention for the Christian community. Paul sets forth an ecclesiology today—a theology of what it means to be called the people of God—to be called the CHURCH. It is thus a most appropriate occasion to focus our doctrinal session on what the Church teaches about CHURCH AND ECCLESIOLOGY.

### CHURCH STRUCTURE

Jesus proclaimed the kingdom and Matthew proclaimed Jesus. Jesus is setting forth the blueprint for living in the kingdom. The reign of God required leadership after Jesus was gone. Jesus cleverly prepares his disciples to assume that leadership. He sets forth the catechism to be emblazoned on their hearts—to be remembered for all time. He takes believers into the heart of God's intention for the Christian community. Jesus called the apostles and set in motion something that would have a legacy lasting over two thousand years—the CHURCH and its STRUCTURE. Today it is most fitting that we focus our attention on what the Church teaches about CHURCH STRUCTURE.



## HOLY ORDERS

Paul preaches to the Corinthian community about what it means to be a Christian community. He reminds the people that the Spirit of God is in the community and dwells within each person. Paul's concern for his community rings through this reading. He reminds them that they are to follow their leader Christ. Human leaders are given to the community as servants. Human leaders respond to God's wisdom when they yield to the wisdom of Christ through the Holy Spirit. Jesus proclaimed the kingdom and Matthew proclaimed Jesus. Jesus is setting forth the blueprint for living in the kingdom. The reign of God required leadership after Jesus was gone. Jesus cleverly prepares his disciples to assume that leadership. He sets forth the catechism to be emblazoned on their hearts—to be remembered for all time. He takes believers into the heart of God's intention for the Christian community. Jesus called the apostles to lead the people after he departed from this world, the fruits of which we still experience today in the sacrament of Holy Orders. Today it is most fitting that we focus our attention on what the Church teaches about the sacrament of HOLY ORDERS.

## MORALITY

Leviticus calls people to be holy as God is holy. He challenges the moral behavior of the people. In order to live the moral life one is to embrace God's law of love. Jesus included one's enemies in that law. Jesus once again presents his catechism on how to live the moral life in the kingdom he came to establish. If we are to live the moral life we must understand the commitment we are making. It is thus important that we focus our attention on what the Church teaches about morality.

## MORAL DECISION MAKING

Leviticus calls people to be holy as God is holy. He challenges the moral behavior of the people. In order to live the moral life one is to embrace God's law of love. Jesus included one's enemies in that law. Jesus once again presents his catechism on how to live the moral life in the kingdom he came to establish. If we are to live the moral life we must understand the commitment we are making. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on what the Church teaches about MORAL DECISION MAKING.

## REVELATION I or II

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. Jesus' primary thesis is to preach the kingdom. Matthew's primary thesis is to preach Jesus—the revelation of God. Today Jesus continues his catechism on how to live a moral life in the kingdom he came to establish. He expresses God's will for those who would become his disciples. He reveals God's intention. Divine revelation is given to us to reveal God's intention for the human race. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

## PRAYER

The heart of Jesus' message today is interior disposition. Jesus expects more than mere adherence to the law from his disciples. The only way disciples will be able to make that leap is through a life of prayer and intimate relationship with God in Christ. Today's liturgy therefore is an invitation to focus our attention on what the Church teaches us about PRAYER.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Eighth Sunday in Ordinary Time  
Isaiah 49:14-15  
1 Corinthians 4:1-5  
Matthew 6:24-34

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Life Issues*  
*Holy Orders*  
*Stewardship*  
*Church and Ecclesiology*  
*Church Structure*

*Morality*  
*Moral Decision Making*  
*Revelation I or II*  
*Prayer*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### LIFE ISSUES

Isaiah's famous "Could a mother forget her child?" sequence is a logical time for us to consider the dignity of life from womb to tomb. "The human person is a child of God's womb—God's very own creation. God's children will never, ever be forgotten." (Mary Birmingham, *Word and Worship Workbook Year A*, Paulist Press, 403)

God created us with human dignity, mirrored in his own image. If we uphold every person's equality and dignity in the eyes of God we must hold and uphold that all life is sacred—from womb to tomb. Thus today is an appropriate time to focus our attention on what the Church teaches about LIFE. Today's doctrinal session will focus on LIFE ISSUES.

### HOLY ORDERS

Paul teaches the community about what it means to be an apostle. He reminds the people that an apostle is a servant of the people. Much like a steward is responsible to care for someone else's property. The apostle is a steward charged with caring for the souls of God's people. Jesus continues his Sermon setting forth the blueprint for living in the kingdom. The reign of God required leadership after Jesus was gone. Jesus cleverly prepares his disciples to assume that leadership. He sets forth the catechism to be emblazoned on their hearts—to be remembered for all time. He takes believers into the heart of God's intention for the Christian community. Jesus called the apostles to lead the people after he departed from this world, the fruits of which we still experience today in the sacrament of Holy Orders. Today it is most fitting that we focus our attention on what the Church teaches about the sacrament of HOLY ORDERS.

## STEWARDSHIP

Today Jesus praises the grandeur of creation. It is a reminder of the covenant God forged with the human race that we are called to be good stewards of God's creation—his children, the poor and oppressed, and the earth. We are to care for what God has entrusted to us. It is thus an appropriate time for us to consider what the Church teaches about STEWARDSHIP.

## CHURCH and ECCLESIOLOGY

Jesus proclaimed the kingdom and Matthew proclaimed Jesus. Jesus is setting forth the blueprint for living in the kingdom. The reign of God required leadership after Jesus was gone. Jesus cleverly prepares his disciples to assume that leadership. He sets forth the catechism to be emblazoned on their hearts—to be remembered for all time. He takes believers into the heart of God's intention for the Christian community. Paul sets forth an ecclesiology today—a theology of what it means to be called the people of God—to be called the CHURCH. It is thus a most appropriate occasion to focus our doctrinal session on what the Church teaches about CHURCH AND ECCLESIOLOGY.

## CHURCH STRUCTURE

Jesus proclaimed the kingdom and Matthew proclaimed Jesus. Jesus is setting forth the blueprint for living in the kingdom. The reign of God required leadership after Jesus was gone. Jesus cleverly prepares his disciples to assume that leadership. He sets forth the catechism to be emblazoned on their hearts—to be remembered for all time. He takes believers into the heart of God's intention for the Christian community. Jesus called the apostles and set in motion something that would have a legacy lasting over two thousand years—the CHURCH and its STRUCTURE. Today it is most fitting that we focus our attention on what the Church teaches about CHURCH STRUCTURE.

## MORALITY

Jesus' Sermon on the Mount continues and he once again presents his catechism on how to live the moral life in the kingdom he came to establish. If we are to live the moral life we must understand the commitment we are making. It is thus important that we focus our attention on what the Church teaches about morality.

## MORAL DECISION MAKING

Jesus' Sermon on the Mount continues and he once again presents his catechism on how to live the moral life in the kingdom he came to establish. If we are to live the moral life we must understand the commitment we are making. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on what the Church teaches about MORAL DECISION MAKING.

## REVELATION I or II

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. Jesus' primary thesis is to preach the kingdom. Matthew's primary thesis is to preach Jesus—the revelation of God. Today Jesus continues his catechism on how to live a moral life in the kingdom he came to establish. He expresses God's will for those who would become his disciples. He reveals God's intention. Divine revelation is given to us to reveal God's intention for the human race. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

## PRAYER

The heart of Jesus' message today is interior disposition. Jesus expects more than mere adherence to the law from his disciples. The only way disciples will be able to make that leap is through a life of prayer and intimate relationship with God in Christ. Today's liturgy therefore is an invitation to focus our attention on what the Church teaches us about PRAYER.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

First Sunday of Lent  
Genesis 2:7-9; 3:1-7  
Romans 5:12-19 *or* 5:12, 17-19  
Matthew 4:1-11

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Overview of Lent*

*Sin and Grace*

*Sacrament of Reconciliation*

*Baptism*

*Jesus Christ*

*Holy Spirit*

*Sacraments*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### OVERVIEW OF LENT

On this First Sunday of Lent it is most appropriate to spend extended time reflecting upon the season and what it celebrates. Thus today's doctrinal session will focus on an OVERVIEW OF THE SEASON OF LENT.

### SIN AND GRACE

Today's story from Genesis is an extended reflection on the mystery of sin and evil and the origins of life and death. The first five chapters of Romans is a reflection on humanity's downfall as a result of Adam's sin, and Satan's temptation of Jesus to treat God as less than God. It is a temptation we all face throughout our lives. If ever there was a liturgy devoted to the reflection on sin and grace, today is that liturgy. Thus, today our doctrinal session will focus on SIN AND GRACE.

### SACRAMENT OF RECONCILIATION

Today's story from Genesis is an extended reflection on the mystery of sin and evil and the origins of life and death. The first five chapters of Romans is a reflection on humanity's downfall as a result of Adam's sin, and Satan's temptation of Jesus to treat God as less than God. It is a temptation we all face throughout our lives. The Church continues Jesus' saving reconciling mission through the sacraments. The remedy for humanity's sin today can be found in the sacrament of Eucharist which re-presents God's saving mission on the cross, and the sacrament of reconciliation. The sacrament of reconciliation is a celebration of God's incredible mercy extended to sinners. It is thus fitting that today our doctrinal session will focus on the sacrament of RECONCILIATION.

## BAPTISM

Today's rite of sending for election and rite of election for the elect who are preparing for baptism at the Easter Vigil catapults the Church on its yearly role in preparation for the sacraments of initiation at the Easter Vigil. It is thus most appropriate that we focus our doctrinal session on the sacrament of BAPTISM.

## JESUS CHRIST

Today's Gospel is intended to tell the story of the testing of God's Son. The *Christ as God's Son* theology is a primary theme. Jesus is God's beloved, who inaugurates his ministry by being tested in the desert. Today is an appropriate time to focus our attention on Jesus Christ.

## HOLY SPIRIT

The Holy Spirit leads Jesus to the desert and empowers him for the mission he is about to undertake. The Spirit's role is to show Jesus the extent and scope of his mission. Such is the role of the Spirit in our lives—to guide and lead the people of God to continue the saving mission of Christ in the world. Thus, today would be an appropriate occasion to focus our attention on the HOLY SPIRIT.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. Lent prepares the elect for the sacraments that will incorporate them into the Church at Easter and it prepares the faithful to renew those sacraments for yet another year. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present the Paschal Mystery of Christ—his life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

Second Sunday of Lent  
Genesis 12:1-4a  
2 Timothy 1:8b-10  
Matthew 17:1-9

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Faith*

*Overview of Lent*

*Cross and Paschal Mystery*

*Jesus Christ*

*Incarnation*

*Sin and Grace*

*Sacrament of Reconciliation*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### FAITH

Today's first reading tells the story of Abraham our father in FAITH. There are two primary themes in this story—first, God made a promise to Abraham and second, it would be fulfilled in his lifetime and would impact the salvation history of the first five books of the Bible, the Pentateuch. Abraham was the epitome of faithfulness. He believed God's word to him. He is an icon for us today of what it means to have faith in God. God's promise to Abraham required steadfast faith on the part of Abraham. In the second reading today Paul insisted on steadfast faith in the face of persecution. It is thus that we focus our attention on what it means to be converted to Christ—to have faith. Our doctrinal session will focus our attention on what the Church teaches about FAITH.

### OVERVIEW OF LENT

During these first Sundays of Lent it is most appropriate to spend extended time reflecting upon the season and what it celebrates. Thus today's doctrinal session will focus on an OVERVIEW OF THE SEASON OF LENT.

### CROSS and PASCHAL MYSTERY

Paul tells his community to have faith in the face of persecution and suffering. Every Christian is to embrace the cross of Christ. Jesus shows his disciples what awaits them for their sacrifice to embrace his Paschal Mystery. Jesus foreshadows his own death and glorification in today's Gospel. Thus, it is fitting that we focus our attention on the CROSS AND PASCHAL MYSTERY.



## JESUS CHRIST

Today's story of the transfiguration of Christ looks forward to the Easter event and what we believe about the salvation Christ won for us through his death and resurrection. Today is an appropriate time to focus our attention on Jesus Christ.

## INCARNATION

While Incarnation seems like a strange doctrinal issue for Lent, it is most appropriate as it addresses the culmination of God's saving plan of sending his Son to redeem the world. The Gospel's story of the Transfiguration recalls and exalts that saving event. It is thus fitting that today's doctrinal focus is the INCARNATION of God's Son Jesus Christ.

## SIN AND GRACE

The season of Lent is time to not only to focus our attention on preparing for baptism and the renewal of baptism; it is also a time to focus our attention on the sin in our lives and God's incredible reconciling mercy in the face of such sin. Thus, today it is appropriate that we focus our doctrinal session on SIN AND GRACE.

## SACRAMENT OF RECONCILIATION

The liturgies of Lent are an invitation to deep, interior conversion. The Church continues Jesus' saving reconciling mission through the sacraments. The remedy for humanity's sin today can be found in the sacrament of Eucharist which re-presents God's saving mission on the cross, and the sacrament of reconciliation. The sacrament of reconciliation is a celebration of God's incredible mercy extended to sinners. It is thus fitting that today our doctrinal session will focus on the sacrament of RECONCILIATION.

Third Sunday of Lent  
Exodus 17:3-7  
Romans 5:1-2, 5-8  
John 4:5-42 or 4:5-15, 19b-26, 39a, 40-42

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Sacrament of Baptism*  
*Creed*  
*Sin and Grace*  
*Catholic Social Teaching*

*Morality*  
*Moral Decision Making*  
*Evangelization*  
*Sacrament of Reconciliation*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### BAPTISM

In the first reading today Moses struck the rock and water flowed from the rock. In the Gospel Jesus gave the woman living water. These were primary Scriptures used to prepare ancient candidates for baptism. Through baptism we are immersed in life giving waters. We are born again through the embryonic waters of baptism. It is thus most appropriate that that we focus our doctrinal session on the sacrament of BAPTISM.

### CREED

The third week of Lent the elect are presented with the Creed they will profess for the first time at the Easter Vigil. The focus of Lent is primarily baptismal. Those who will be baptized at the Easter Vigil prepare to make a profession of baptismal faith. The faithful prepare to renew that profession at Easter. It is thus appropriate that the doctrinal session for catechumens (not the elect—formal catechesis ended for them at the rite of election) focus on what we profess in the Nicene CREED.

### SIN AND GRACE

Today's first reading in which water flows from the rock is a reminder of the Israelites' wandering in the desert—their lack of trust and dependence on God—their sinfulness. The story of the woman at the well reminds us of the idols and the sin that distract us from our relationship with God.

It is thus most appropriate that we focus our doctrinal session on SIN AND GRACE.

## CATHOLIC SOCIAL TEACHING

The woman of Samaria was a woman, and a Samaritan. Both designations rendered her an outcast. Jesus reached out to her and by drinking from her bucket embraced her status. By touching her it rendered him unclean and required that he undergo ritual cleansing. Jesus crashed through the barriers of exclusivity and restored people to full membership and dignity in the community. Catholic Social Teaching upholds the dignity of every human person and exposes those barriers of exclusivity. It is thus fitting that today's session focuses on CATHOLIC SOCIAL TEACHING.

## MORALITY

The first reading echoes the unfaithfulness of Israel and the story of the Samaritan Woman not only exposes the idol worship of the people of Samaria, but also the moral choices a person makes in his or her life. Jesus invited the people of Samaria to come home. Coming home requires conversion and the commitment to live the moral life. It is thus important that we focus our attention on what the Church teaches about morality.

## MORAL DECISION MAKING

The first reading echoes the unfaithfulness of Israel and the story of the Samaritan Woman not only exposes the idol worship of the people of Samaria, but also the moral choices a person makes in his or her life. Jesus invited the people of Samaria to come home. Coming home requires conversion and the commitment to live the moral life. It is thus important that we focus our attention on what the Church teaches about morality. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on MORAL DECISION MAKING.

## EVANGELIZATION

The woman of Samaria is said to be the first evangelist. She went out and told everyone what Jesus had done. She is an example for all of us. We are all called to go out and share the Good News of the great deeds of the Lord. She invites us on this Third Sunday to focus our attention on what the Church teaches about EVANGELIZATION.

## SACRAMENT OF RECONCILIATION

The liturgies of Lent are an invitation to deep, interior conversion. The Church continues Jesus' saving reconciling mission through the sacraments. The remedy for humanity's sin today can be found in the sacrament of Eucharist which re-presents God's saving mission on the cross, and the sacrament of reconciliation. The sacrament of reconciliation is a celebration of God's incredible mercy extended to sinners. It is thus fitting that today our doctrinal session will focus on the sacrament of RECONCILIATION.

Fourth Sunday of Lent  
1 Samuel 16:1b, 6-7, 10-13a  
Ephesians 5:8-14  
John 9:1-41 *or* 9:1, 6-9, 13-17, 34-38

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Sacrament of Baptism*  
*Sin and Grace*  
*Anointing of the Sick*  
*Holy Orders*

*Catholic Social Teaching*  
*Morality*  
*Moral Decision Making*  
*Sacrament of Reconciliation*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement.

**The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.**

### BAPTISM

Today's Gospel was a primary Scripture used to prepare ancient catechumens for baptism. Baptism was considered enlightenment. Christ is exalted as the Light of the World. Baptism was considered a move from darkness into the Light. The letter from Ephesians invites that same movement—from darkness into the Light. In today's first reading the appointment of David is resplendent with baptismal images. David was chosen by God and anointed into his service. It is thus most appropriate that that we focus our doctrinal session on the sacrament of BAPTISM.

### SIN AND GRACE

The man born blind is healed of his blindness in today's Gospel. It was believed that blindness was caused by the person's sin or the sin of the person's parents. Jesus challenged that belief, but in the process he lays bare the self-righteousness and arrogance of the Pharisees and reminds us to similarly turn away from the blindness in our lives. It is thus most fitting that we focus our attention on SIN AND GRACE.

### ANOINTING OF THE SICK

Jesus heals the man born blind in today's Gospel. He spit on the ground and made a mud paste with his spittle. He rubbed the spittle on the man's eyes and the man's eyes were opened. The sacraments continue Jesus' healing ministry today. Jesus used mud made with spittle; today the priest uses oil to anoint the person in need of healing. The healing of the blind man is a fitting occasion to focus our attention on the sacrament of ANOINTING OF THE SICK.

## HOLY ORDERS

David is anointed for leadership. God chose him to lead the people of Israel. Just as the anointing of the priest at ordination for priestly service, David was anointed for service and would become a great King. The story of David is an appropriate segue into a focus on the sacrament of HOLY ORDERS.

## CATHOLIC SOCIAL TEACHING

Blind people were considered blind as a result of sin. It was believed that anyone who did not possess bodily wholeness was unclean and thus not fit for inclusion in the community. Jesus challenges such exclusive barriers and restored people to full membership and dignity in the community. Catholic Social Teaching upholds the dignity of every human person and exposes those barriers of exclusivity. It is thus fitting that today's session focuses on CATHOLIC SOCIAL TEACHING.

## MORALITY

Turning away from darkness and into the Light is a definition of what it means to live the moral life. The blindness of the Pharisees stands in contrast to the conversion of heart of the blind man. The Pharisees were steeped in arrogant self-righteousness. They were unable to truly live the moral life as they were closed to the holy fire of conversion in their lives. Living the moral life is a commitment to intimate relationship with God. A person embraces the Law of God in response to the gratuitous love God has shown to us. Lent and this Gospel are both appropriate occasions to focus our attention on what the Church teaches about morality.

## MORAL DECISION MAKING

Turning away from darkness and into the Light is a definition of what it means to live the moral life. The blindness of the Pharisees stands in contrast to the conversion of heart of the blind man. The Pharisees were steeped in arrogant self-righteousness. They were unable to truly live the moral life as they were closed to the holy fire of conversion in their lives. Living the moral life is a commitment to intimate relationship with God. A person embraces the Law of God in response to the gratuitous love God has shown to us. Lent and this Gospel are both appropriate occasions to focus our attention on Christian morality. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on MORAL DECISION MAKING.

## SACRAMENT OF RECONCILIATION

The liturgies of Lent are an invitation to deep, interior conversion. The Church continues Jesus' saving reconciling mission through the sacraments. The remedy for humanity's sin today can be found in the sacrament of Eucharist which re-presents God's saving mission on the cross, and the sacrament of reconciliation. The sacrament of reconciliation is a celebration of God's incredible mercy extended to sinners. It is thus fitting that today our doctrinal session will focus on the sacrament of RECONCILIATION.

Fifth Sunday of Lent  
Ezekiel 37:12-14  
Romans 8:8-11  
John 11:1-45 or 11:3-7, 17, 20-27, 33b-45

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Baptism*  
*Symbols of Bread and Wine*  
*Eschatology, Heaven, Hell and Purgatory*  
*Morality*  
*Moral Decision Making*  
*Life Issues*  
*Revelation I or II*  
*Jesus Christ*  
*Sacrament of Reconciliation*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### BAPTISM

Today's Gospel was a premier Scripture used to prepare ancient catechumens for baptism. Baptism was/is understood as participation into Christ's death; we die and rise with Christ. Lazarus was brought back to new life in Christ. We are all brought from death to life through the sacrament of baptism. It is thus most appropriate that we focus our doctrinal session on the sacrament of BAPTISM.

### SYMBOLS OF BREAD AND WINE

The sacrament of Eucharist incorporates us into the Paschal Mystery of Jesus Christ. When we break the bread and drink from the cup we too commit to allow our bodies to be broken for Christ and our blood to be spilled for the sake of the kingdom. The story of Lazarus is an invitation to embrace the cycle of death and resurrection. Every Eucharistic liturgy is a similar invitation. Eucharist is the ultimate sacrament of initiation. Eucharist incorporates us into the Body of Christ. As the Easter Vigil fast approaches it is most fitting that we focus our attention on the SYMBOLS OF BREAD AND WINE.

### MORALITY

Turning away from death dealing sin is the focus of today's Gospel. Death was understood as complete alienation of God and of life. Jesus resurrects the notion of death, transforms it and does not allow it to have the last word. Death was understood as punishment for sin. Jesus redeems us from the ravages of death. Since death no longer has power over us, we are called to live the moral life in response to all God has done

for us. It is thus appropriate that we focus our attention on what the Church teaches about morality.

### **MORAL DECISION MAKING**

Turning away from death dealing sin is the focus of today's Gospel. Death was understood as complete alienation of God and of life. Jesus resurrects the notion of death, transforms it and does not allow it to have the last word. Death was understood as punishment for sin. Jesus redeems us from the ravages of death. Since death no longer has power over us, we are called to live the moral life in response to all God has done for us. How then do we know what is moral? How do we know how to make moral decisions? Today's doctrinal session will focus on MORAL DECISION MAKING.

### **LIFE ISSUES**

Today story of Lazarus' resurrection from the dead is an invitation for believers to honor and celebrate life—to see it as sacred. The resurrection of Lazarus is a story that upholds the sanctity and dignity of life. If we uphold every person's equality and dignity in the eyes of God we must hold and uphold that all life is sacred—from womb to tomb. Thus today is an appropriate time to focus our attention on what the Church teaches about LIFE since Jesus presents us with a blueprint for living it to the fullest. Today's doctrinal session will focus on LIFE ISSUES.

### **REVELATION I or II**

Every Sunday is an appropriate time to focus our attention on God's manifestation to the world through Sacred Scripture. Jesus manifests his divine power in today's Gospel. Jesus reveals God to the witnesses of Lazarus' resurrection. God and Jesus continue to be revealed to us through his Word. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

### **JESUS CHRIST**

Jesus reveals his divinity in today's Gospel. The raising of Lazarus' foreshadows his own death and resurrection. Today is an appropriate occasion to reflect on what the Church teaches about JESUS CHRIST.

### **SACRAMENT OF RECONCILIATION**

The liturgies of Lent are an invitation to deep, interior conversion. The Church continues Jesus' saving reconciling mission through the sacraments. The remedy for humanity's sin today can be found in the sacrament of Eucharist which re-presents God's saving mission on the cross, and the sacrament of reconciliation. The sacrament of reconciliation is a celebration of God's incredible mercy extended to sinners. It is thus fitting that today our doctrinal session will focus on the sacrament of RECONCILIATION.

Palm Sunday of the Lord's Passion  
Isa 50:4-7  
Phil 2:6-11  
Matt 26:14 – 27:66 or 27:11-54 (at Mass)

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Cross and Paschal Mystery*  
*Salvation/Soteriology*

### CROSS AND PASCHAL MYSTERY

Jesus willingly suffers, experiences his passion and death and is crucified on the cross for the salvation of the world. Palm Sunday leads us into the holiest week of the year. We are logically invited to focus on the CROSS AND PASCHAL MYSTERY.

### SALVATION/SOTERIOLOGY

Jesus enters into the culminating event of his saving mission. He suffers, is crucified and will be raised from the dead. God's plan of salvation for the world intended at the dawn of creation unfolds before us on this Sunday. It is thus most fitting that we focus our attention on SALVATION/SOTERIOLOGY.



Easter Sunday  
Acts 10:34a, 37-43  
Colossians 3:1-4 *or* 1 Corinthians 5:6b-8  
John 20:1-9 *or* Luke 24:13-35 (for afternoon masses)

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Salvation/Soteriology*

*Baptism*

*Confirmation*

*Symbols of Bread and Wine*

*Cross and Paschal Mystery*

*Jesus Christ*

*Sacraments*

*Evangelization*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### OVERVIEW OF TRIDUUM

Groups may gather to reflect on the overview of the Triduum and during the Easter Octave. If not, the overview of Triduum may be presented as a handout for people to reflect upon at their leisure either prior to the Triduum or more importantly as mystagogia following the Triduum.

### SALVATION/SOTERIOLOGY

God's plan of salvation has come to fruition with the death and resurrection of Jesus Christ. Peter relates the Christ event to Cornelius in the first reading from the Acts of the Apostles. The letter to the Colossians reminds us that we die and rise with Christ and thus participate in his ultimate, yet ongoing redemption of the world. The wrappings left by Jesus are a reminder to believers that Jesus, unlike Lazarus, would never die again—he rose to eternal life, thus opening the gates of heaven for all of us. Salvation has been accomplished through the definitive death and resurrection of Christ. It is thus fitting that we focus our doctrinal session on what the Church teaches about SALVATION/SOTERIOLOGY.

### BAPTISM

Last night at the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal session. Thus today we will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

Last night at the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal sessions. The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate in the Paschal Mystery of Christ that was manifested par excellence in the Easter Vigil liturgy last night. Through this sacrament we are given the strength to profess faith in Christ as Peter did in the first reading of today's liturgy. Thus today it is fitting that we focus our attention on the SACRAMENT OF CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

Last night at the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal sessions. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporates the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy last night. Thus today it is fitting that we focus on the sacramental SYMBOLS OF BREAD AND WINE.

## CROSS and PASCHAL MYSTERY

Easter is a reminder that we are all called to embrace the cross of suffering and the cross of victory—to embrace Paul's invitation in his letter to the Colossians that we are to die and rise with Christ. Every Christian is called to embrace the cross of Christ. Jesus was victorious over death, thus opening the gates of heaven for all believers. Thus, it is fitting that we focus our attention on the CROSS AND PASCHAL MYSTERY.

## JESUS CHRIST

Today's Gospel reflects the ultimate saving act of Jesus' ministry—his resurrection from the dead. Peter professes faith in the Christ event to Cornelius and Paul reminds us that we all *die and rise* with Christ. It is thus most fitting that on this Easter Sunday we focus our attention on Jesus Christ and what we believe about him. Today is an appropriate time to focus our attention on JESUS CHRIST.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## EVANGELIZATION

Peter professes faith in Jesus. He tells Cornelius the awe-filled events he just witnessed. We too are called to witness to Christ and the salvation he freely won through the sacrifice of his life. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--we are to go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Second Sunday of Easter  
Acts 2:42-47  
1 Pet 1:3-9  
John 20:19-31

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

<i>Faith</i>	<i>Symbols of Bread and Wine</i>
<i>Church and Ecclesiology</i>	<i>Jesus Christ</i>
<i>Church Structure</i>	<i>Sacraments</i>
<i>Eschatology, Heaven, Hell and Purgatory</i>	<i>Evangelization</i>
<i>Salvation/Soteriology</i>	<i>Creed</i>
<i>Baptism</i>	<i>Eucharist Series</i>
<i>Confirmation</i>	

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### FAITH

Thomas briefly lost faith in Christ. He is an icon for the Christian journey of faith. Thomas struggled with his faith in Christ, but he worked through it and consequently embraced a deeper, intimate, committed faith. 1 Peter is a catechism on what it means to have faith—we share abiding trust that God will not disappoint and that he will bring his plan of salvation to completion in us. It is thus appropriate that we focus our attention on what we believe about FAITH.

### CHURCH AND ECCLESIOLOGY

The author of Acts used the literary tool of summary to chart the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. It is thus appropriate to focus our attention on what the Church teaches about CHURCH AND ECCLESIOLOGY.

### CHURCH STRUCTURE

The author of Acts used the literary tool of summary to chart the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. The church was unified in heart and purpose. They share all things in common. They upheld the ideal Church as they worked to achieve that end. Ministry was needed in the community and a clear definition of roles. Those roles continue today. It is thus appropriate to focus our attention on what the Church teaches about CHURCH STRUCTURE.

## ESCHATOLOGY, HEAVEN, HELL AND PURGATORY

1 Peter expresses the reality that Christ did not just suffer death on the cross to ease human suffering, but he opened the gates of heaven and made it possible for us to share eternal life with him. The entire Easter season is a reflection and manifestation of the salvation that is ours. The Easter event reminds us that as a result of Jesus' sacrificial death, we are heirs to eternal life with Christ in heaven. It is thus fitting that we focus our attention on what the Church teaches about ESCHATOLOGY, HEAVEN, HELL, AND PURGATORY.

## SALVATION/SOTERIOLOGY

God's plan of salvation has come to fruition with the death and resurrection of Jesus Christ. Peter relates the Christ event to Cornelius in the first reading from the Acts of the Apostles. The letter to the Colossians reminds us that we die and rise with Christ and thus participate in his ultimate, yet ongoing redemption of the world. The wrappings left by Jesus are a reminder to believers that Jesus, unlike Lazarus, would never die again—he rose to eternal life, thus opening the gates of heaven for all of us. Salvation has been accomplished through the definitive death and resurrection of Christ. It is thus fitting that we focus our doctrinal session on what the Church teaches about SALVATION/SOTERIOLOGY.

## BAPTISM

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal session. Thus today we will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal sessions. The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate in the Paschal Mystery of Christ that was manifested par excellence at the Easter Vigil. Through this sacrament we are given the strength to profess faith in Christ. During the weeks of Easter we have a front row seat watching the early Church go out and spread the Christian faith when we hear the Acts of the Apostles proclaimed each week. Thus today it is fitting that we focus our attention on the SACRAMENT OF CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal sessions. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporate the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy. Thus today it is fitting that we focus our attention on the sacramental SYMBOLS OF BREAD AND WINE.

## JESUS CHRIST

Today's Gospel reflects the ultimate saving act of Jesus' ministry—his resurrection from the dead. Peter professes faith in the Christ event to Cornelius and Paul reminds us that we all *die and rise* with Christ. It is thus most fitting that on this Easter Sunday we focus our attention on Jesus Christ and what we believe about him. Today is an appropriate time to focus our attention on JESUS CHRIST.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## CREED

Thomas briefly lost faith in Christ. He is an icon for the Christian journey of faith. Thomas struggled with his faith in Christ, but he worked through it and consequently embraced a deeper, intimate, committed faith. 1 Peter is a catechism on what it means to have faith—we share abiding trust that God will not disappoint and that he will bring his plan of salvation to completion in us. If Thomas doubted, it is very easy for all of us to similarly experience doubt. It is thus important that we reflect on just exactly what we do believe as Christians. It is thus appropriate that we focus our attention on what we believe about CREED.

## EVANGELIZATION

Peter professes faith in Jesus. He tells Cornelius the awe-filled events he just witnessed. We too are called to witness to Christ and the salvation he freely won through the sacrifice of his life. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--we are to go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.

## EUCCHARIST SERIES:

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Third Sunday of Easter  
Acts 2:14, 22-33  
1 Peter 1:17-21  
Luke 24:13-35

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Sacraments*  
*Evangelization*  
*Morality*  
*Moral Decision Making*  
*Baptism*

*Confirmation*  
*Symbols of Bread and Wine*  
*Church and Ecclesiology*  
*Church Structure*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### SACRAMENTS

The disciples recognize Jesus in his post resurrection appearance at Emmaus in the breaking of the bread—a sacramental action that manifests his presence. Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

### EVANGELIZATION

Peter preaches before the crowds in Jerusalem. He told the people that Jesus is the long awaited Messiah foretold by the prophets. Peter is an icon for us today of what it means to proclaim the Good News of Jesus Christ. Baptism requires that we live our role as priest to serve God's people, prophet to proclaim God's word through our words and actions and king to lead people to Christ. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.



## MORALITY

1 Peter insists that our response in faith to Christ's great gift of salvation is to live the moral life. It is thus fitting that we focus our doctrinal session on the implications of the Easter event—to live lives in accord with the Gospel—to live the moral life. Thus we will focus our attention on the MORAL LIFE.

## MORAL DECISION MAKING

1 Peter insists that our response in faith to Christ's great gift of salvation is to live the moral life. It is thus fitting that we focus our doctrinal session on the implications of the Easter event—to live lives in accord with the Gospel—to live the moral life. How do we live the moral life? We make choices. We choose to live the moral life or we do not. We choose to make a moral decision. Thus it is fitting that our doctrinal session today will focus on MORAL DECISION MAKING.

## BAPTISM

The second reading today draws a close parallel between baptism and incorporation into the life, passion, death, resurrection, ascension and sending of the Holy Spirit that encompasses what we refer to as the Paschal Mystery of Jesus Christ. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal session. Thus it is fitting that our doctrinal session will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal sessions. The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate in the Paschal Mystery of Christ that was manifested par excellence at the Easter Vigil. Through this sacrament we are given the strength to profess faith in Christ. During the weeks of Easter we have a front row seat watching the early Church go out and spread the Christian faith when we hear the Acts of the Apostles proclaimed each week. Thus today it is fitting that we focus our attention on the SACRAMENT OF CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

Jesus takes bread and breaks it in the Emmaus Gospel story today. The disciples recognize him in the breaking of the bread—the sacramental presence of Christ—the manifestation of his presence. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgy itself makes the sacraments of initiation an important focus for our doctrinal sessions. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporate the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy. Thus today it is fitting that we focus our attention on the sacramental SYMBOLS OF BREAD AND WINE.



## CHURCH AND ECCLESIOLOGY

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. It is thus appropriate to focus our attention on what the Church teaches about CHURCH AND ECCLESIOLOGY.

## CHURCH STRUCTURE

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. The church was unified in heart and purpose. They shared all things in common. They upheld the ideal Church as they worked to achieve that end. Ministry was needed in the community and a clear definition of roles. Those roles continue today. It is thus appropriate to focus our attention on what the Church teaches about CHURCH STRUCTURE.

## EUCCHARIST SERIES:

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Fourth Sunday of Easter  
Acts 2:14a, 36-41  
1 Peter 2:20b-25  
John 10:1-10

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Holy Orders*  
*Sacraments*  
*Evangelization*  
*Cross and Paschal Mystery*  
*Baptism*

*Confirmation*  
*Symbols of Bread and Wine*  
*Church and Ecclesiology*  
*Church Structure*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### HOLY ORDERS

The author of 1 Peter addresses leadership in the emerging Christian church. The new gentile converts were like sheep in need of a shepherd to lead and guide them. It was believed that the leader of the community—the local *episcopus*, Christ the Good Shepherd was leading his people—his flock of believers. On this Sunday in which we celebrate Jesus the Good Shepherd, it is fitting we address what the church teaches about the sacrament of Holy Orders.

### SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. Christ the Good Shepherd is manifested to us in the sacraments of the Church. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## EVANGELIZATION

Peter preaches before the crowds in Jerusalem. He preaches the Christian kerygma. He told the people that Jesus is the long awaited Messiah foretold by the prophets. Peter is an icon for us today of what it means to proclaim the Good News of Jesus Christ. Baptism requires that we live our role as priest to serve God's people, prophet to proclaim God's word through our words and actions and king to lead people to Christ. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.

## CROSS AND PASCHAL MYSTERY

1 Peter, the second reading today, reminds the people to be steadfast in the midst of suffering and persecution. Believers are to look to the cross as a model of their patient endurance. It is thus fitting that today we focus on the means of our salvation—the cross of Jesus Christ.

## BAPTISM

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season make the sacraments of initiation an important focus for our doctrinal session. Thus it is fitting that our doctrinal session will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season make the sacraments of initiation an important focus for our doctrinal session. The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate in the Paschal Mystery of Christ that was manifested par excellence at the Easter Vigil. Through this sacrament we are given the strength to profess faith in Christ. During the weeks of Easter we have a front row seat watching the early Church go out and spread the Christian faith when we hear the Acts of the Apostles proclaimed each week. Thus today it is fitting that we focus our attention on the SACRAMENT OF CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

Jesus the Good Shepherd lays down his life for his sheep. Every Eucharistic liturgy represents the sacrifice of Christ on Calvary and his resurrection from the dead. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season are an invitation to focus our attention on the sacraments of initiation. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporate the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy. Thus today it is fitting that we focus our attention on the sacramental SYMBOLS OF BREAD AND WINE.

## CHURCH AND ECCLESIOLOGY

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. It is thus appropriate to focus our attention on what the Church teaches about CHURCH AND ECCLESIOLOGY.

## CHURCH STRUCTURE

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. The church was unified in heart and purpose. They shared all things in common. They upheld the ideal Church as they worked to achieve that end. Ministry was needed in the community and a clear definition of roles. Those roles continue today. It is thus appropriate to focus our attention on what the Church teaches about CHURCH STRUCTURE.

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## Fifth Sunday of Easter

Acts 6:1-7

1 Pet 2:4-9

John 14:1-12

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Ecumenism*

*Holy Orders*

*Revelation I or II*

*Sacraments*

*Evangelization*

*Catholic Social Teaching*

*Eschatology, Heaven, Hell and Purgatory*

*Baptism*

*Confirmation*

*Symbols of Bread and Wine*

*Church and Ecclesiology*

*Church Structure*

*Jesus Christ*

*Incarnation*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

#### ECUMENISM

There was tension in the first Christian communities between the Hellenized Christians and the Jewish Christians. Unity was difficult to attain. Peter addresses the issue in the community insisting that the needs of the Greek-speaking people be met. He appointed seven ministers to care for their needs. His extension of hospitality, love and compassion are examples that underpin a solid theology of ecumenism—that is, our approach to other faith traditions. It is thus fitting that today we focus our doctrinal session on what the Church teaches about ECUMENISM.

#### HOLY ORDERS

The investiture of the deacons in the second reading is another example of the way in which the early Christian community addressed leadership in the emerging Christian church. The sacrament of Holy Orders evolved through the centuries as the community's need for the ongoing leadership of Christ through the ministerial priesthood. It is thus fitting that we address what the church teaches about the sacrament of Holy Orders.

#### REVELATION I or II

Jesus prepares his disciples for his absence through his farewell discourses. He reveals his identity as the "Way the Truth and the Life. He is the revelation of God—he is the ultimate sacrament of God. Scriptures reveal Christ to us and Christ reveals and is God. It is thus a most appropriate time to focus our attention on REVELATION I or II.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## EVANGELIZATION

The author of Luke and Acts relate the story of the development of the emerging Christian Church. The Easter season tells the story of the Church. The sacraments of initiation require that we live our baptismal role as priest to serve God's people, prophet to proclaim God's word through our words and actions and king to lead people to Christ. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.

## CATHOLIC SOCIAL TEACHING

The seven Greek-speaking designees were appointed to meet the needs of the widows, orphans and those who found themselves outside the mainstream culture. Whether Jew or Greek, all have an equal place in the kingdom of God. Such is the theology that underpins the social Gospel of the Church. It is thus most appropriate that we address CATHOLIC SOCIAL TEACHING.

## ESCHATOLOGY, HEAVEN, HELL AND PURGATORY

Jesus tells his disciples that in his Father's house there are many dwelling places. He reminds believers of the eternal life that awaits them. His eschatological farewell address provides a fitting opportunity to focus our doctrinal session on ESCHATOLOGY, HEAVEN, HELL, AND PURGATORY.

## BAPTISM

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season make the sacraments of initiation an important focus for our doctrinal session. Thus it is fitting that our doctrinal session will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season make the sacraments of initiation an important focus for our doctrinal session. The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate

in the Paschal Mystery of Christ that was manifested par excellence at the Easter Vigil. Through this sacrament we are given the strength to profess faith in Christ. During the weeks of Easter we have a front row seat watching the early Church go out and spread the Christian faith when we hear the Acts of the Apostles proclaimed each week. Thus today it is fitting that we focus our attention on the **SACRAMENT OF CONFIRMATION**.

### **SYMBOLS OF BREAD AND WINE**

Every Eucharistic liturgy re-presents the sacrifice of Christ on Calvary and his resurrection from the dead. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season are an invitation to focus our attention on the sacraments of initiation. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporate the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy. Thus today it is fitting that we focus our attention on the sacramental **SYMBOLS OF BREAD AND WINE**.

### **CHURCH AND ECCLESIOLOGY**

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. It is thus appropriate to focus our attention on what the Church teaches about **CHURCH AND ECCLESIOLOGY**.

### **CHURCH STRUCTURE**

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. The church was unified in heart and purpose. They shared all things in common. They upheld the ideal Church as they worked to achieve that end. Ministry was needed in the community and a clear definition of roles. Those roles continue today. It is thus appropriate to focus our attention on what the Church teaches about **CHURCH STRUCTURE**.

### **JESUS CHRIST**

Today's Gospel relates Jesus' farewell address to his disciples. He reveals his identity. He is the Truth, the Way and the Life. It is thus most fitting that during this Easter season we focus our attention on Jesus Christ and what we believe about him. Today is an appropriate time to focus our attention on **JESUS CHRIST**.

I

## INCARNATION

Jesus' farewell address is a catechism on his identity. He is the long-awaited Messiah—he is the Son of God, the Word made Flesh. The heart of salvation history culminates with the INCARNATION of Jesus Christ. It is thus most appropriate that we address what the Church teaches about the INCARNATION of Christ.

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Sixth Sunday of Easter  
Acts 8:5-8, 14-17  
1 Peter 3:15-18  
John 14:15-21

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Evangelization*

*Ecumenism*

*Baptism*

*Confirmation*

*Symbols of Bread and Wine*

*Morality*

*Moral Decision Making*

*Holy Spirit*

*Revelation I or II*

*Sacraments*

*Eschatology, Heaven, Hell and Purgatory*

*Church and Ecclesiology*

*Church Structure*

*Jesus Christ*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### EVANGELIZATION

The author of Luke and Acts relate the story of the development of the emerging Christian Church. The Easter season tells the story of the Church. The first reading relates the story of Phillip who, after fleeing persecution in Jerusalem, went to Samaria to preach the Good News and work miracles in Jesus' name. The sacraments of initiation require that we live our baptismal role as priest to serve God's people, prophet to proclaim God's word through our words and actions and king to lead people to Christ. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.

### ECUMENISM

The first reading relates the story of Phillip who, after fleeing persecution in Jerusalem, went to Samaria to preach the Good News and work miracles in Jesus' name. Jews considered Samaritans outsiders, but Phillip resisted and tore down the barriers of religious prejudice; he shared the Good News with them. He is an example for us today of the attitude we must have when reaching out to people of other faith traditions. It is thus fitting that today we focus our doctrinal session on what the Church teaches about ECUMENISM.

## BAPTISM

The first reading from the Acts of the Apostles relates the story of Phillip who baptized those who wanted to be baptized. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season make the sacraments of initiation an important focus for our doctrinal session. Thus it is fitting that our doctrinal session will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

The first reading from the Acts of the Apostles relates the story of Phillip who baptized those who wanted to be baptized. He waited for Peter and John to lay hands on them to impart the Holy Spirit. Some scholars caution against considering this the actual origin of the sacrament of confirmation. It does, however, echo the future liturgical development of the sacrament.

The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate in the Paschal Mystery of Christ that was manifested par excellence at the Easter Vigil. Through this sacrament we are given the strength to profess faith in Christ. During the weeks of Easter we have a front row seat watching the early Church go out and spread the Christian faith when we hear the Acts of the Apostles proclaimed each week. Thus today it is fitting that we focus our attention on the SACRAMENT OF CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

Every Eucharistic liturgy re-presents the sacrifice of Christ on Calvary and his resurrection from the dead. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season are an invitation to focus our attention on the sacraments of initiation. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporate the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy. Thus today it is fitting that we focus our attention on the sacramental SYMBOLS OF BREAD AND WINE.

## MORALITY

Jesus insists in his farewell address that Christians are to live the great commandments of love. They are to live the moral life. It is thus fitting that we focus our doctrinal session on the implications of the Easter event—to live lives in accord with the Gospel—to live the moral life. Thus we will focus our attention on the MORAL LIFE.

## MORAL DECISION MAKING

Jesus insists in his farewell address that Christians are to live the great commandments of love. They are to live the moral life. It is thus fitting that we focus our doctrinal session on the implications of the Easter event—to live lives in accord with the Gospel—to live the moral life. How do we live the moral life? We make choices. We choose to live the moral life or we do not. We choose to make a moral decision. Thus it is fitting that our doctrinal session today will focus on MORAL DECISION MAKING.

## HOLY SPIRIT

Jesus prepares his disciples for his absence by promising to send the Holy Spirit. Jesus promises that he will return to them, yes, at the second coming, but sooner than that in the Spirit who will dwell in the hearts of the people. It is thus appropriate that we focus our attention on what the Church teaches about the HOLY SPIRIT.

## REVELATION I or II

Jesus prepares his disciples for his absence through his farewell discourses. Jesus is the revelation of God—he is the ultimate sacrament of God. Scriptures reveal Christ to us and Christ reveals and is God. It is thus a most appropriate time to focus our attention on REVELATION I or II.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## ESCHATOLOGY, HEAVEN, HELL AND PURGATORY

Jesus prepares his disciples for his absence. He will return to his Father, but he will send his Spirit to dwell in the hearts of the people. He reminds believers of the eternal life that awaits them. His eschatological farewell address provides a fitting opportunity to focus our doctrinal session on ESCHATOLOGY, HEAVEN, HELL, AND PURGATORY.

## CHURCH AND ECCLESIOLOGY

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. It is thus appropriate to focus our attention on what the Church teaches about CHURCH AND ECCLESIOLOGY.

## CHURCH STRUCTURE

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. The church was unified in heart and purpose. They shared all things in common. They upheld the ideal Church as they worked to achieve that end. Ministry was needed in the community and a clear definition of roles. Those roles continue today. It is thus appropriate to focus our attention on CHURCH STRUCTURE.

## JESUS CHRIST

Today's Gospel relates Jesus' farewell address to his disciples. He reveals his identity. He is the Truth, the Way and the Life. It is thus most fitting that during this Easter season we focus our attention on Jesus Christ and what we believe about him. Today is an appropriate time to focus our attention on JESUS CHRIST.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Ascension of the Lord <sup>1</sup>

Acts 1:1-11

Ephesians 1:17-23

Matthew 28:16-20

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Evangelization*

*Baptism*

*Prayer*

*The Church and Ecclesiology*

*Church Structure*

*Holy Spirit*

*Sacraments*

*Salvation*

*Revelation I or II*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### EVANGELIZATION

Jesus gives the divine commission to his disciples and ascends to his Father. We are called to go forth and share what Jesus has given us with those still asleep to his life within. Thus, the focus of today's doctrinal session will be what the Church teaches us about EVANGELIZATION.

### BAPTISM

Jesus gives us the commission to go forth and baptize all nations. We are to share Christ's divine life with others. Baptism gives us access to Christ's ongoing life in the world---presence in absence. Today's doctrinal session will focus on the sacrament of baptism.

### PRAYER

The letter to the Ephesians reminds us of the brilliant light of Christ that dwells within each and every one of us. We become aware of that light through our commitment to prayer. Thus, today our doctrinal focus will be on PRAYER.

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<sup>1</sup> **The Ascension of the Lord:** In some parts of the United States (the ecclesiastical provinces of Boston; Hartford; New York; Newark; Philadelphia; Washington, DC; Atlanta; and the state of Nebraska), the Feast of the Ascension of the Lord is still celebrated on the traditional date, the 40th day of the Easter Season, which is Thursday in the 6th week of Easter. Elsewhere in the USA, the Feast of the Ascension is now transferred to the 7th Sunday of Easter, in which case the readings normally prescribed for this Sunday are replaced by the readings prescribed for the Ascension of the Lord. (Felix Just, SJ. <http://catholic-resources.org/Lectioary/1998USL-Easter.htm#Ascension>)

## CHURCH AND ECCLESIOLOGY

Jesus invites his disciples into union with his Father and with one another. He promises to be with the Church through the power of the Holy Spirit. The Acts of the Apostles focuses on the age of the church. The Church is commissioned to go forth. Today we will focus on the Church and what we mean by Ecclesiology.

## CHURCH STRUCTURE

Jesus invites his disciples into union with his Father and with one another. He promises to be with the Church through the power of the Holy Spirit. The Acts of the Apostles focuses on the age of the church. The Church is commissioned to go forth. Today's doctrinal session will focus on the structure of the Church.

## HOLY SPIRIT

Jesus reminds his disciples that he will send the Paraclete in his absence. His Spirit will guide and strengthen the disciples and the Christian community after Jesus' death. Thus, today, the doctrinal focus will be the Holy Spirit.

## SACRAMENTS

Jesus is present to us in the sacraments. Jesus promises to send his Spirit to go forth with his community of believers as they establish the reign of God in the world. We are strengthened to go forth through our participation in the sacraments. Christ's presence and union continues through the generations in the sacraments. Thus, today the doctrinal session will focus on the doctrinal issue of SACRAMENTS.

## SALVATION

Easter is a time we meditate upon the fulfillment of God's plan of salvation accomplished through the Paschal Mystery of Christ. Salvation history comes to fulfillment in Christ, especially now that he has ascended to his Father. Today's doctrinal session will focus on the doctrinal teaching regarding SALVATION.

## REVELATION Part I or II

What better time is there than Easter season to focus our attention on God's revelation to humanity? The second reading particularly focuses on God's revelation. Today's session will focus on God's revelation.

## EUCCHARIST SERIES

Easter is to the year what Sunday is to the week. Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Seventh Sunday of Easter  
Acts 1:12-14  
1 Peter 4:13-16  
John 17:1-11a

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Cross and Paschal Mystery*  
*Eschatology, Heaven, Hell and Purgatory*  
*Salvation/Soteriology*  
*Evangelization*  
*Baptism*  
*Confirmation*  
*Symbols of Bread and Wine*  
*Revelation I or II*  
*Sacraments*  
*Church and Ecclesiology*  
*Church Structure*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### CROSS AND PASCHAL MYSTERY

1 Peter, the second reading today, reminds the people to be steadfast in the midst of suffering and persecution. Believers are to look to the cross as a model of their patient endurance. Peter reminds the community that their glory and honor is the cross of Christ. It is thus fitting that today we focus on the means of our salvation—the cross of Jesus Christ.

### ESCHATOLOGY, HEAVEN, HELL AND PURGATORY

Jesus, Lord of Life, offers eternal life to his disciples. Jesus prays for his followers before he returns to his Father's right hand. Jesus prays for those he leaves behind. Even though they are no longer of the world, they have to live in it. Jesus goes before them and because he is the Lamb of God who takes away the sins of the world and accomplishes his mission, the gates of heaven are opened for all believers. It is thus most appropriate that we focus our attention on ESCHATOLOGY, HEAVEN, HELL, AND PURGATORY



## SALVATION/SOTERIOLOGY

Jesus is about to complete his mission. He prays for his disciples who will be left behind. His ultimate and final act of salvation is about to be inaugurated. It was not until Jesus ascended and returned to his Father's throne at his right hand that the gates of heaven were opened for believers. Thus, this feast is the most appropriate occasion to focus our attention on SALVATION/SOTERIOLOGY.

## EVANGELIZATION

Jesus prays for his disciples as he prepares to leave them. The author of Luke and Acts relate the story of the development of the emerging Christian Church. The Easter season tells the story of the Church. The first reading relates the story of Phillip who, after fleeing persecution in Jerusalem, went to Samaria to preach the Good News and work miracles in Jesus' name. The sacraments of initiation require that we live our baptismal role as priest to serve God's people, prophet to proclaim God's word through our words and actions and king to lead people to Christ. It is thus fitting that we focus our attention on our Easter faith and what Jesus commanded us to do--go out and preach the Good News to all the nations. Today's doctrinal session will focus on what the Church teaches about EVANGELIZATION.

## BAPTISM

During the fifty days of Easter, Jesus commissions the Twelve to go out and baptize all nations. We are all called to go out and do the same in Jesus' name. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season make the sacraments of initiation an important focus for our doctrinal session. Thus it is fitting that our doctrinal session will focus on the SACRAMENT OF BAPTISM.

## SACRAMENT OF CONFIRMATION

The sacrament of confirmation anoints the person with God's Spirit and conforms their life intimately to Christ's life—thus strengthening them to fully participate in the Paschal Mystery of Christ that was manifested par excellence at the Easter Vigil. Through this sacrament we are given the strength to profess faith in Christ. During the weeks of Easter we have a front row seat watching the early Church go out and spread the Christian faith when we hear the Acts of the Apostles proclaimed each week. Thus today it is fitting that we focus our attention on the SACRAMENT OF CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

Every Eucharistic liturgy re-presents the sacrifice of Christ on Calvary and his resurrection from the dead. At the Easter Vigil the elect were baptized into Christ's death and resurrection. The liturgies of the Easter season are an invitation to focus our attention on the sacraments of initiation. The sacrament of Eucharist fully incorporates the neophyte into the Eucharistic community. When we eat the Bread of Life and drink his Blood we share fully in his Paschal Mystery. The sacraments of initiation incorporate the neophyte into the Paschal Mystery of Christ—his life, passion, death, resurrection, ascension and the sending of the Spirit that was manifested par excellence in the Easter Vigil liturgy. Thus today it is fitting to focus on the sacramental SYMBOLS OF BREAD AND WINE.



## REVELATION I or II

Jesus prepares to complete his saving mission. He prays for the disciples he will leave behind. He revealed God to them; now he will send his Spirit to dwell with them until his return. Jesus is the revelation of God—he is the ultimate sacrament of God. Scriptures reveal Christ to us and Christ reveals and is God. It is thus a most appropriate time to focus our attention on REVELATION I or II.

## SACRAMENTS

Sacraments continue Christ's saving mission in our day and our time. We are given access to his ministry through the sacraments. The Church teaches that the sacraments of the Church manifest Christ's own Paschal Mystery—his passion, death and resurrection. We remember what Christ did and in the process the Paschal Mystery is made present to us. We are given access to his healing, reconciling and salvific mission through the sacraments. It is thus most appropriate that we focus our attention today on what the Church teaches about sacraments—the celebrations/rituals that bring the healing, reconciling, saving mission of Christ into our midst—that make present Christ's life, passion, death, resurrection and the sending of the Holy Spirit. Thus today our doctrinal session will focus on what the Church teaches about SACRAMENTS.

## CHURCH AND ECCLESIOLOGY

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. It is thus appropriate to focus our attention on what the Church teaches about CHURCH AND ECCLESIOLOGY.

## CHURCH STRUCTURE

Throughout the Easter season, Luke, the author of Acts and the Gospel of Luke charts the development of the emerging church—the fledgling communities. The church exists to establish the reign of God now as Christians await the coming of Christ in the age to come. The church was unified in heart and purpose. They shared all things in common. They upheld the ideal Church as they worked to achieve that end. Ministry was needed in the community and a clear definition of roles. Those roles continue today. It is thus appropriate to focus our attention on what the Church teaches about CHURCH STRUCTURE.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Pentecost Sunday – Mass during the Day

Acts 2:1-11

1 Corinthians 12:3b-7, 12-13

John 20:19-23

CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Salvation

Holy Spirit

Evangelization

Baptism

The Church and Ecclesiology

Church Structure

Sacraments

Revelation I or II

Eucharist Series

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

**SALVATION**

Jesus prepares his disciples for his absence and for the saving mission they will take up after his death. He reminds them that he will send his Spirit to be with them and that they must follow his example of love. Today's Gospel gives us a glimpse of the salvation God planned for the world since the beginning of time that comes to fulfillment in the Christ event. Today's doctrinal session will focus on the doctrinal teaching regarding SALVATION.

**EVANGELIZATION**

Jesus reminds his disciples that the Spirit will go with them to accomplish the saving mission they will continue after his death. He reminds them that he will send his Spirit to be with them and that they must follow his example of love. We are called to go forth and share that love and what Jesus has given us with those still asleep to his life within. Thus, the focus of today's doctrinal session will be what the Church teaches us about EVANGELIZATION.

**HOLY SPIRIT**

Jesus reminds his disciples that he will send the Paraclete in his absence. His Spirit will guide and strengthen the disciples and the Christian community after Jesus' death. Thus, today, the doctrinal focus will be the Holy Spirit.

## BAPTISM

Jesus reminds his disciples that they will go forth to continue his saving mission in the world. He reminds them that he will send his Spirit to be with them and that they must follow his example of love. They are therefore to go out and baptize all nations in Christ's name through the power of the Triune God. Baptism gives us access to Christ's ongoing life in the world---presence in absence. Today's doctrinal session will focus on the sacrament of baptism.

## CHURCH AND ECCLESIOLOGY

Jesus invites his disciples into union with his Father and with one another. He promises to be with the Church through the power of the Holy Spirit. He reminds them that he will send his Spirit to be with them and that they must follow his example of love. The Church is commissioned to go forth. Today we will focus on the Church and what we mean by Ecclesiology.

## CHURCH STRUCTURE

Jesus invites his disciples into union with his Father and with one another. He promises to be with the Church through the power of the Holy Spirit. The Church is commissioned to go forth. He reminds them that he will send his Spirit to be with them and that they must follow his example of love. Today's doctrinal session will focus on the structure of the Church.

## SACRAMENTS

Jesus is present to us in the sacraments. Jesus promises to send his Spirit to go forth with his community of believers as they establish the reign of God in the world. We are strengthened to go forth through our participation in the sacraments. Christ's presence and union continues through the generations in the sacraments. Thus, today the doctrinal session will focus on the doctrinal issue of SACRAMENTS.

## REVELATION Part I or II

What better time is there than a feast devoted to the Triune God to focus our attention on God's revelation to humanity? Today's session will focus on God's revelation.

## EUCCHARIST SERIES

Easter is to the year what Sunday is to the week. Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Solemnity of the Most Holy Trinity  
Exodus 34:4b-6, 8-9  
2 Corinthians 13:11-13  
John 3: 16-18

CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Creed  
Salvation  
Holy Spirit  
Evangelization  
Baptism

The Church and Ecclesiology  
Church Structure  
Sacraments  
Eucharist Series

Other themes may be chosen as well from the scope and sequence chart; create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

**CREED**

Jesus sets the foundation for our belief in the Trinity—a core, fundamental tenet of Christian faith, especially in his final discourses in John’s Gospel. It is appropriate that we center our attention on what we believe as Christians. Thus, we will focus our doctrinal teaching on the CREED.

**SALVATION**

Jesus prepares his disciples for his absence and for the saving mission they will take up after his death in his final discourses with his disciples in John’s Gospel. Today’s Gospel gives us a glimpse of the salvation God planned for the world since the beginning of time that comes to fulfillment in the Christ event. Today’s doctrinal session will focus on the doctrinal teaching regarding SALVATION.

**EVANGELIZATION**

In his final discourse in John’s Gospel, Jesus reminds his disciples that the Spirit will go with them to accomplish the saving mission they will continue after his death. We are called to go forth and share what Jesus has given us with those still asleep to his life within. Thus, the focus of today’s doctrinal session will be what the Church teaches us about EVANGELIZATION.

**HOLY SPIRIT**

Jesus reminds his disciples that he will send the Paraclete in his absence. His Spirit will guide and strengthen the disciples and the Christian community after Jesus’ death. Thus, today, the doctrinal focus will be the Holy Spirit.

## BAPTISM

Jesus' final discourse with his disciples in John's Gospel of which today's pericope is a part, reminded his disciples that they will go forth to continue his saving mission in the world. They are therefore to go out and baptize all nations in Christ's name through the power of the Triune God. Baptism gives us access to Christ's ongoing life in the world---presence in absence. Today's doctrinal session will focus on the sacrament of baptism.

## CHURCH AND ECCLESIOLOGY

Jesus invites his disciples into union with his Father and with one another. He promises to be with the Church through the power of the Holy Spirit. The Church is commissioned to go forth. Today we will focus on the Church and what we mean by Ecclesiology.

## CHURCH STRUCTURE

Jesus invites his disciples into union with his Father and with one another. He promises to be with the Church through the power of the Holy Spirit. The Church is commissioned to go forth. Today's doctrinal session will focus on the structure of the Church.

## SACRAMENTS

Jesus is present to us in the sacraments. Jesus promises to send his Spirit to go forth with his community of believers as they establish the reign of God in the world. We are strengthened to go forth through our participation in the sacraments. Christ's presence and union continues through the generations in the sacraments. Thus, today the doctrinal session will focus on the doctrinal issue of SACRAMENTS.

## EUCCHARIST SERIES

Easter is to the year what Sunday is to the week. Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Solemnity of the Most Holy Body and Blood of Christ  
Deuteronomy 8:2-3, 14b-16a  
1 Corinthians 10: 16-17  
John 6: 51-58

CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Symbols of Bread and Wine  
Eucharist Series  
Sacraments

Evangelization  
Catholic Social Teaching  
Baptism

Other themes may be chosen as well from the scope and sequence chart; create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

**SYMBOLS OF BREAD AND WINE**

Today's feast that meditates upon the mystery of Christ's Body and Blood logically invites a reflection on the sacramental symbols of bread and wine. This feast focuses on the Eucharist. Thus today's session will focus on the Eucharistic symbols of bread and wine—the heart of the Eucharist.

**EUCCHARIST SERIES:**

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. The solemnity of the Body and Blood of Christ is an appropriate time to focus our attention on the Mass. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

**SACRAMENTS**

Jesus is present to us in the sacraments. Jesus promises to send his Spirit to go forth with his community of believers as they establish the reign of God in the world. We are strengthened to go forth through our participation in the sacraments. Christ's presence and union continues through the generations in the sacraments. Eucharist is a premier sacrament of Christ's presence in our lives. Thus, today the doctrinal session will focus on the doctrinal issue of SACRAMENTS.

**EVANGELIZATION**

Jesus feeds his followers; he nourishes them with a sacred meal and with his word. He feeds them in order to strengthen them for the mission to build the kingdom of God. We are called to go forth and share what Jesus has given us with those still asleep to his life within. Thus, the focus of today's doctrinal session will be what the Church teaches us about EVANGELIZATION.

## CATHOLIC SOCIAL TEACHING

Jesus invites everyone to his feast. All are welcome. He especially welcomes the poor and oppressed. Eucharist commits us to the poor and to the social teaching of the Church. Thus, today, the doctrinal focus will be Catholic Social Teaching.

## BAPTISM

Today's Gospel expresses both our baptismal and Eucharistic theology. Water and blood flowed from the side of Jesus and thus the Church was born. John leads us deeply into the heart of our Eucharistic theology. It is thus most appropriate that we focus our doctrinal session on BAPTISM.

## Peter and Paul, Apostles

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.



Fourteenth Sunday in Ordinary Time  
Zechariah 9:1-10  
Romans 8:9, 11-13  
Matthew 11:25-30

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Jesus Christ*

*Scripture and Revelation I or II*

*Incarnation*

*Life Issues*

*Baptism*

*Confirmation*

*Symbols of Bread and Wine*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### JESUS CHRIST

Zechariah prophesies that a future king would come, riding on a donkey, to bring peace and reign as Lord and King over the entire earth. This king would restore peace and justice. Matthew's intention in today's Gospel is to equate Jesus with the personification of Wisdom in the Old Testament. It is thus appropriate that today's doctrinal session focus on JESUS CHRIST.

### SCRIPTURE AND REVELATION I or II

Zechariah prophesies that a future king would come, riding on a donkey, to bring peace and reign as Lord and King over the entire earth. This king would restore peace and justice. Matthew's intention in today's Gospel is to equate Jesus with the personification of Wisdom in the Old Testament. Jesus is the revelation of God. God reveals himself to us through his Son. He also reveals himself to us through Sacred Scripture. Matthew's primary thesis is to preach Jesus—the revelation of God. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

## INCARNATION

Today's liturgy points to the Son of God who took human flesh to save the world. Jesus is the future king prophesied in Zechariah. He is not the warrior king that was expected, but a humble servant who gave his life for the many. The entire liturgy points to the defining event in human history—the INCARNATION OF THE SON.

## LIFE ISSUES

In today's liturgy Paul speaks of the body as the whole person. The body is subject to sin but also to redemption in Christ. As such he upholds the dignity of the human person. It is thus appropriate to focus our attention today on the dignity of the human person from womb to tomb. Today's doctrinal session will address what the Church teaches about LIFE ISSUES.

## SACRAMENTS

Today's liturgy exalts Christ who is the revelation of God. Jesus continues to be present to us and reveal God to us through the sacraments. The Paschal Mystery is made present to us in every sacrament. It is thus appropriate that we focus our attention today on what the Church teaches us about SACRAMENTS.

## BAPTISM

Matthew exalts Christ who is the Wisdom of God—the manifestation of the Father. We are anointed into the triune God through baptism. Christ is present to us in the sacraments and we are incorporated into his life through this sacrament. It is thus appropriate that we focus our doctrinal session today on the sacrament of BAPTISM.

## CONFIRMATION

Matthew equates Jesus with the Wisdom of God found in the Old Testament. His abiding presence continues through God's Spirit in our lives. We are strengthened through the sacrament of confirmation to remain steadfast in our commitment to yield to the intimacy Christ invites with us each and every day. Confirmation seals us with God's Spirit who strengthens us for the Christian journey. Today's liturgy is an invitation to focus our attention on the sacrament of CONFIRMATION.

## SYMBOLS OF BREAD AND WINE

In today's liturgy Matthew equates Jesus with the Wisdom of God found in the Old Testament. His abiding presence continues through the sacraments of the Church, especially the Eucharist which Augustine called the repeatable sacrament of initiation. Thus we will focus on the symbols of the Eucharist—SYMBOLS OF BREAD AND WINE.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. This week we continue the series on the Mass that. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Fifteenth Sunday in Ordinary Time  
Isaiah 55: 10-11  
Romans 8: 18-23  
Matthew 13: 1-23

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Holy Spirit*

*Salvation*

*Faith*

*Scripture and Revelation I or II*

*Creed*

*Evangelization*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### HOLY SPIRIT

Paul reminds the Romans that the Holy Spirit makes possible the harvest of faith in believers. The Spirit prays within the hearts of believers and is active in their lives even when they are unaware of the Spirit's action or indwelling. The Spirit prays in the hearts of God's children even when they are unable or do not know how to pray. It is thus appropriate that we focus our attention on what the Church teaches about the HOLY SPIRIT.

### SALVATION/SOTERIOLOGY

The parable of the seed is a reminder that God plants the seeds, waters it and brings it to fulfillment. It is a wonderful metaphor to describe the salvation that is ours through Jesus Christ. We are saved by God's initiative. God plants the seed, waters it and brings us to new life in him. This liturgy is an invitation to focus our attention on what the Church teaches about SALVATION/SOTERIOLOGY

### FAITH

God plants, the seed, waters it and brings us to faith in him. It is our responsibility to respond to God's initiative by our faith and works. Today's liturgy is a call to focus our attention on deep conversion to Christ and the call the faith. It is thus fitting that we focus our attention on what the Church teaches about FAITH.

### SCRIPTURE AND REVELATION I or II

Isaiah tells us that God's word will go forth. Isaiah understands God's word as an event in salvation history. God's word is a living word and will accomplish what God intends it

to accomplish. Another word for Isaiah's understanding of God's word is Divine Revelation. Jesus is the revelation of God. God reveals himself to us through his Son. He also reveals himself to us through Sacred Scripture. Matthew's primary thesis is to preach Jesus—the revelation of God. God speaks to us through his Word and reminds of us the God/human relationship since the beginning of time. Today's liturgy is an invitation to focus our attention on what the Church teaches about REVELATION.

### CREED

Jesus is the great Teacher. He is the revelation of God. We hinge our faith on his life, his teaching and what he revealed to us about God and God's message to us. It is thus fitting that we focus our attention on what we profess as Christians. What does Jesus teach us that elicits our profession of faith when we proclaim the Creed at every mass? Let us today focus our attention on what the Church teaches us about the NICENE CREED.

### EVANGELIZATION

Jesus taught his disciples that they are truly blessed to see, hear and believe what has been revealed to them. He insists that those who accept the teaching he passed on to them are greater than all the prophets who went before them. Disciples are to go out, take what they have been taught and gather others into God's harvest—the kingdom of God. It is thus fitting that we focus our attention on what the Church teaches about EVANGELIZATION.

### EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. This week we continue the series on the Mass that. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Sixteenth Sunday in Ordinary Time  
Wisdom 12:13, 16-19  
Romans 8: 26-27  
Matthew 13, 24-43.

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Kingdom of God*  
*Sin and Grace*  
*Morality*  
*Moral Decision Making*  
*Holy Spirit*  
*Faith*  
*Evangelization*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### KINGDOM OF GOD

The parables in today's Gospel illustrate what it means to live in the kingdom of God. It is thus fitting that we focus our attention on what the Church teaches about the KINGDOM OF GOD.

### SIN AND GRACE

The parable of the wheat and weeds is a reminder that people of faith always live alongside those who have chosen to reject God. It is thus appropriate that we focus our attention on what it means to be righteous in the eyes of God. We do that by focusing our attention on what the Church teaches us about SIN AND GRACE.

### MORALITY

Today's parable focus on what it means to grow up alongside those who have not chosen to live righteously. How do we know what is righteous and moral and what is not? We turn to the Church for guidance. It is thus appropriate that we focus our attention on what the Church teaches MORALITY.

### MORAL DECISION MAKING

Today's parable focus on what it means to grow up alongside those who have not chosen to live righteously. How do we know what is righteous and moral and what is not? Upon what do we base our decisions? We turn to the Church for guidance. It is thus appropriate that we focus our attention on what the Church teaches MORAL DECISIONS.

## HOLY SPIRIT

Paul continues to remind the Romans that the Holy Spirit dwells within us and is the indwelling of God within each person. The Spirit knows our hearts better than we know our own hearts. The Spirit prays in the hearts of God's children even when they are unable or do not know how to pray. It is thus appropriate that we focus our attention on what the Church teaches about the HOLY SPIRIT.

## FAITH

Jesus tells stories of the kingdom—stories intended to show us what it means to live in the kingdom he came to establish and stories that invite conversion of heart. It is thus fitting that we focus our attention today on what the Church teaches about FAITH.

## EVANGELIZATION

The kingdom is not an ostentatious realm of imperial power, it is a small venture of committed, faith-filled people living the word and promoting the gospel by word and deed. This is the kingdom Jesus preached. A kingdom that went forth by word and deed. We are still called to preach the kingdom just as Jesus preached the kingdom. It is thus appropriate that we focus our attention on what the Church teaches about EVANGELIZATION.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Seventeenth Sunday in Ordinary Time  
1 Kings 3: 5, 7-12.  
Romans 8: 28-30.  
Matthew 13:44-52

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Liturgical Year*  
*Scripture and Revelation*  
*Salvation/Soteriology*  
*Kingdom of God*  
*Creed*  
*Eschatology*  
*Faith*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### LITURGICAL YEAR

It is appropriate to revisit the importance of the liturgical year at various times during the liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus appropriate that today we address what the Church teaches about the LITURGICAL YEAR.

### SCRIPTURE AND REVELATION I or II

According to the sage in the Book of Kings one develops a wise, focused heart by being attentive to God's word—God's law. One can rest securely in God's providential care as a result of meditation on God's divine revelation. The Gospel is the revelation of God's righteousness—righteousness that he invites us to imitate. God continues to reveal himself to us through Divine Revelation, the Word of God. It is most fitting that our doctrinal session today will address SCRIPTURE AND REVELATION I or II.

### SALVATION/SOTERIOLOGY

The Gospel reminds us that when we are finally introduced to the reign of God we should do nothing to keep us from possessing it. We are saved by God's initiative. Our response is to cooperate with his saving grace. We are reminded that God has set his plan of salvation in motion from the beginning. It comes to fulfillment in Jesus Christ and his saving mission. It is thus appropriate that we focus our doctrinal session on what the Church teaches about SALVATION/SOTERIOLOGY.

## KINGDOM OF GOD

Jesus presents the blue print for living a reciprocal relationship with his Father. Jesus is establishing his kingdom—he is Christ the teacher as well as Christ the Savior. He reminds us that the kingdom is the pearl of great price that we should seek after no matter the cost. It is most fitting that today's extended session focuses on what the Church teaches about the KINGDOM OF GOD.

## CREED

Jesus presents us with a blueprint for living life in the kingdom of God. Our response is to consider the kingdom a pearl of great price that we should seek and safeguard with our entire heart and soul. When we live according to the norms of the kingdom, we are strengthened to embrace the Christian life—to willingly die for the sake of the Gospel—to die for the sake of what we believe is righteous. St. Augustine told us that there are five things we must believe—the Sacraments, the Lord's Prayer, the Beatitudes, the Ten Commandments and the Creed. If we are to live in the kingdom Christ came to establish, then we must be ready to profess our faith at the cost of our own lives. Upon what, then, are we to stake our lives? The answer should be the CREED we profess in every Eucharistic liturgy. Thus today we will focus our attention on the hallmark of our Christian faith—the NICENE CREED.

## ESCHATOLOGY: HEAVEN, HELL AND PURGATORY.

The parable of the dragnet is a reminder that we will all be judged at the end of life. It is thus appropriate that we focus our attention on end things, the end of times and the after-life. Today's doctrinal session will focus on ESCHATOLOGY: HEAVEN, HELL AND PURGATORY.

## FAITH

The only way one can truly appreciate all that the kingdom of God has to offer is through eyes of faith. Once a person has faith in Christ and the kingdom he came to establish he or she would risk everything to keep it. This is only possible if that person has deep conversion of heart—if that person has faith. It is thus appropriate that today's liturgy invites us to reflect on what the Church teaches about FAITH.



Eighteenth Sunday in Ordinary Time  
Isaiah 55: 1-3  
Romans 8 35, 37-39  
Matthew 14:13-21

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Symbols of Bread and Wine*  
*Sacraments*  
*Church/Ecclesiology*  
*Church Structure*

*Faith*  
*Cross and Paschal Mystery*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### SYMBOLS OF BREAD AND WINE

Bread played an important role in Matthew's gospel because one thing that distinguished Christians from Jews was the fact that Christians gathered for the breaking of the bread. The feeding of the multitudes reminds us that Christ continues to feed us in the Eucharist. We are reminded that our sacraments call us to faith and deep conversion of heart. When we approach the Eucharist it should be out of deep love for God and a commitment to become what we are—the Body of Christ—and what we have received—the Body and Blood of Christ. It is thus appropriate that we focus our doctrinal session today on the symbols of bread and wine in the Eucharist.

### SACRAMENTS

The feeding story in today's Gospel is a reminder that Christ continues to be present to us in the sacraments of the Church. We are reminded that our sacraments call us to faith and conversion of heart. When we approach the sacraments it should be out of deep love for God and a commitment to allow the sacraments to confront us and transform us; we should be able to more fully conform our lives to the life of Christ and thus become the disciples we are called to become. It is thus appropriate that we focus our doctrinal session today on the SACRAMENTS of the Church.

### CHURCH/ECCLESIOLOGY

The past few weeks the Gospel parables have been teaching us about the kingdom of God. This section moves now into the kingdom of the Church, the mission of the disciples that will be built after the resurrection. Jesus emphasizes the faith of the Church as he prepares his disciples to go out and feed a hungry world. It is thus appropriate that we focus our doctrinal session today on the Church's understanding of what it means to be CHURCH—our ECCLESIOLOGY.

## CHURCH STRUCTURE

The past few weeks the Gospel parables have been teaching us about the kingdom of God. This section moves now into the kingdom of the Church, the mission of the disciples that will be built after the resurrection. Jesus emphasizes the faith of the Church as he prepares his disciples to go out and feed a hungry world. It is thus appropriate that we focus our doctrinal session today on the Church's understanding of CHURCH STRUCTURE.

## FAITH

Jesus called the people to faith in him by the works he performed. Today he fed the multitudes with an abundance left over. His action was a reminder of God's providential care of his children. This liturgy is a call to deep conversion and faith in God. It is thus fitting that we focus our doctrinal session on what the Church teaches about FAITH.

## CROSS AND PASCHAL MYSTERY

Every liturgy is a celebration of the cross of Christ and ultimately his Paschal Mystery. In today's liturgy, Paul reminds us that we are called to follow Jesus' example. His faithfulness and obedience to God's will resulted in the offering of his life for the sins of humanity. We are called to similar faith and obedience. We are all called to take up our cross each and every day and join our lives to the cross of Christ. It is thus fitting that we focus our doctrinal session on the CROSS AND PASCHAL MYSTERY.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Nineteenth Sunday in Ordinary Time  
1 Kings 19: 9a. 11-13a  
Romans 9: 1-5  
Matthew 14: 22-33

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Miracles*  
*Evangelization*  
*Prayer*  
*Anointing of the Sick*

*Faith*  
*Salvation*  
*Jesus Christ*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### MIRACLES

Today's liturgy is a good opportunity to reflect on the miracles of Jesus. Jesus calmed the storm-tossed sea and displayed his divine power to his disciples. He invited Peter to leave the security of the boat and walk across the water to him. Peter reminds us of the doubt we all experience at some point in our lives even though we experience Jesus' miracles in large and small ways throughout our lives. It is thus fitting that we focus our doctrinal session on what the Church teaches about MIRACLES.

### EVANGELIZATION

Elijah experienced God in the small still voice and then went forward and preached the Good News of God's salvation. We too are to listen for God's voice in our hearts and then respond to the word of God. We are to go out and share what God has spoken to our hearts and in God's word. The miracle of Jesus' divine manifestation in the storm tossed boat is reason enough to go forward and preach the good news of Jesus. It is thus a most appropriate time for us to focus our attention on what the Church teaches about EVANGELIZATION.

### PRAYER

In today's liturgy Elijah hears the small still voice of God. The disciples are tossed about in the storm at sea and rely on the power of Christ to save them. We are also told that Jesus went off to pray. Prayer is the heart of Jesus' ministry and the heart of today's entire ministry. We call on God in Christ to save us and speak to us midst all of life's experiences. Prayer keeps us vigilant and attentive to the voice of God within and a habit of prayer gives us the ability to recognize the voice of God when he calls. It is thus most fitting that we focus our attention on what the Church teaches us about PRAYER.

### ANOINTING OF THE SICK

Peter cried, "Save me, Lord", as he started to sink. His cry sounds very much like the cry of all those who came to Jesus begging for healing. We all have moments in our lives where we call on God to save us. That same cry goes forth today when we come before God asking to be healed of our illnesses and strengthened to remain steadfast and not lost heart or faith in the midst of illness. It is thus fitting that we focus our attention today on what the Church teaches about the sacrament of ANOINTING OF THE SICK.

### FAITH

Peter, who witnessed the miracles of Christ on a regular basis, doubted in Jesus' power to save him. He is a reminder to us that doubt is a natural part of the Christian walk. We are called to have faith, but it is Christ who strengthens that faith within us. It is thus fitting that we focus our attention today on what the Church teaches about FAITH.

### SALVATION/SOTERIOLOGY

Today's Gospel is a story of salvation par excellence. Jesus reminds his disciples that he is the long awaited Christ. His miracles point to his divine origin. He is the Christ who came to save the world. Peter echoes that cry to be saved. It is thus fitting that we focus our attention today on what the Church teaches about SALVATION/SOTERIOLOGY.

### JESUS CHRIST

Today's liturgy proclaims the divine Christ who demonstrated his divine origin by his miracle of calming the storm-tossed sea. He teaches his disciples whom he truly is—the Son of God who has come to save the world. This liturgy is thus a most fitting opportunity to focus our attention on what we believe about JESUS CHRIST.

### EUCCHARIST SERIES:

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Twentieth Sunday in Ordinary Time  
Isaiah 56 1, 6-7  
Romans 11: 13-15, 29-32  
Matthew 15.21-28

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Ecumenism*

*Miracles*

*Anointing of the Sick*

*Catholic Social Teaching*

*Faith*

*Scripture and Revelation I or II*

*Life Issues*

*Liturgical Year*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### ECUMENISM

Today's liturgy is a call to remember that Christ's message of salvation is universal. We are called to preach Jesus Christ to the world. We are called to reach out in mutual love and respect to those of other faith traditions. Jesus reached out to the pagan woman after she persisted in her request for healing. He healed her and offered her salvation. She showed great faith even though she was not an Israelite. It is thus a most fitting opportunity to explore what our church teaches about what our response should be in relation to other faith traditions. We will focus our doctrinal session on ECUMENISM.

### MIRACLES

Today's liturgy is a good opportunity to reflect on the miracles of Jesus. Jesus healed the Canaanite woman who showed great faith. Her faith is contrasted with the faith of Peter who doubted. Her faith prompted Jesus to act. He healed her—he performed a miracle. Jesus demonstrated his divine power and his identity through his miraculous act of healing the woman. It is thus fitting that we focus our doctrinal session on what the Church teaches about MIRACLES.

### ANOINTING OF THE SICK

Jesus healed the Canaanite woman who showed great faith. Her faith is contrasted with the faith of Peter who doubted. Her faith prompted Jesus to act. He healed her of her illness. Jesus demonstrated his divine power and his identity through his miraculous act of healing the woman. We all have moments in our lives where we call upon God in faith to heal us. That same cry goes forth today when we come before God asking to be healed of our illnesses and strengthened to remain steadfast and not lost heart or faith in the midst of illness. It is thus fitting that we focus our attention today on what the Church teaches about the sacrament of ANOINTING OF THE SICK.

## CATHOLIC SOCIAL TEACHING

The story of the healing of the Canaanite woman is a reminder of all the outcast peoples in our world who deserve our respect. It is a call to treat them with utmost dignity. It is also a reminder that such groups should themselves be persistent in seeking relief from their misery. The woman shows great courage to speak out for herself and in so doing pave the ways for others. Her faith and her persistence are rewarded. We are reminded of the human dignity of all groups of peoples-- the hallmark of our social teaching. It is thus fitting that we explore what the Church teaches about CATHOLIC SOCIAL TEACHING.

## FAITH

The Canaanite woman demonstrated great faith—faith that Jesus rewarded. He was so touched by her faith that he healed her. It is most fitting that we focus our attention on what the Church teaches about FAITH.

## SCRIPTURE AND REVELATION I or II

Jesus is the revelation of God. Through his miracles he reveals God to us. That revelation continues in God's revealed, holy word. It is thus fitting that we focus our attention today on SCRIPTURE AND REVELATION I or II.

## LIFE ISSUES

The Canaanite woman was healed in today's Gospel. Ultimately an outcast woman was healed by Jesus—a woman not treated with respect and human dignity in her world. The Church teaches that the dignity of all must be upheld from womb to tomb. If we uphold every person's equality and dignity in the eyes of God we must hold and uphold that all life is sacred—from womb to tomb. Thus today is an appropriate time to focus our attention on what the Church teaches about LIFE. Today's doctrinal session will focus on LIFE ISSUES.

## LITURGICAL YEAR

It is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate as the early days of the new liturgical year begin that we address what the Church teaches about the LITURGICAL YEAR.

## EUCCHARIST SERIES:

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Twenty-First Sunday in Ordinary Time  
Isaiah 22:15, 19-23  
Romans 11: 33-36  
Matthew 16: 13-20

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Jesus Christ*  
*Scripture and Revelation*  
*Salvation/Soteriology*  
*Church and Ecclesiology*  
*Church Structure*  
*Holy Orders*  
*Creed*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### JESUS CHRIST

Today's Gospel deal with the identity of the Son of Man. Peter asserts that Jesus is the messiah. Peter tells Jesus that he should not have to suffer. Jesus affirmed Peter for acknowledging him and told him that the Church would be built on him—the rock. However, he rebuked Peter for suggesting a path other than suffering. It is thus appropriate that we focus our attention on what the Church teaches about our Lord and Savior JESUS CHRIST.

### SCRIPTURE AND REVELATION I or II

Jesus is the revelation of God. Today he is revealed as the Son of Man. His identity as God's Son, the long awaited Messiah is revealed. God continues to reveal himself to us through Divine Revelation, the Word of God. It is most fitting that our doctrinal session today will address SCRIPTURE AND REVELATION I or II.

### SALVATION/SOTERIOLOGY

Today's Gospel deals with the identity of the Son of Man. Peter asserts that Jesus is the messiah. Peter tells Jesus that he should not have to suffer. Jesus affirmed Peter for acknowledging him and told him that the Church would be built on him—the rock. However, he rebuked Peter for suggesting a path other than suffering. Jesus is the Son of Man who has come to save the world. Today's Gospel is a testament to that reality. It is thus appropriate that we focus on SALVATION/SOTERIOLOGY.



## CHURCH/ECCLESIOLOGY

Today Jesus tells Peter that the Church will be built upon him—Peter the rock—the leader of the Twelve Apostles. Today’s liturgy highlights the origin of the Church that Jesus established when he appointed Peter to be its leader. It is thus appropriate that we focus our attention on what the Church teaches about CHURCH and ECCLESIOLOGY.

## CHURCH STRUCTURE

Today Jesus tells Peter that the Church will be built upon him—Peter the rock—the first leader of the Twelve Apostles. Today’s liturgy highlights the origin of the Church that Jesus established when he appointed Peter to be its leader. The structure of the Church flows from this first humble origin. It is thus appropriate that we focus our attention on what the Church teaches about CHURCH and ECCLESIOLOGY.

## HOLY ORDERS

Today Jesus tells Peter that the Church will be built upon him—Peter the rock, the first leader of the Twelve Apostles. It is thus appropriate that we focus our attention on the sacrament that continues the ordained priesthood established by Christ—HOLY ORDERS.

## CREED

Today Jesus asserts his identity. Peter professes faith in Jesus as the Christ, the promised Messiah. Peter’s profession of faith is the foundation of our Christian faith. It is thus most appropriate that we focus our attention on what the Church teaches about our fundamental profession of faith that is professed at every Sunday Eucharistic liturgy—the NICENE CREED.

## EUCCHARIST SERIES:

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Twenty-Second Sunday in Ordinary Time  
Jeremiah 20:7-9  
Romans 12:1-2  
Matthew 16:21-27

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Jesus Christ*  
*Cross and Paschal Mystery*  
*Kingdom of God*  
*Salvation/Soteriology*  
*Morality*  
*Moral Decision Making*  
*Faith*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### JESUS CHRIST

Jesus reminds Peter and his disciples of his mission to establish the reign of God. He is the long awaited Messiah who will suffer persecution for the sake of the kingdom. It is thus appropriate that today we address what the Church teaches about JESUS CHRIST.

### CROSS AND PASCHAL MYSTERY

Today's liturgy reminds us that embracing one's cross means to endure ridicule and hostility from those who reject God. Disciples must be prepared to endure persecution because of the gospel. The cross is the source of humanity's redemption. This instrument of torture was transformed into our hope. Such is the focus of today's Gospel. Thus it is fitting that we focus our attention on the CROSS AND PASCHAL MYSTERY.

### KINGDOM OF GOD

Jesus presents the blue print for living a reciprocal relationship with his Father. The liturgies and the Gospels of these weeks provide us with a front row seat at Jesus' crucial mission of establishing the kingdom. Today reminds Peter that Christian discipleship in the reign of God means that the disciple must suffer for the sake of the kingdom. It is most fitting that today's extended session focuses on what the Church teaches about the KINGDOM OF GOD.

## MORALITY

The focus of today's reading from Romans deals with the ethical imperative of the Gospel. Ethical issues can only be discussed in light of God's saving act of redemption through Jesus. Living the Christian ethic has been called true Christian worship. As far as Paul is concerned true Christian worship exists in the way in which the Christian lives his or her life. We can do no less than live the moral life in response to God's great act of redemption. It is thus fitting that we focus our attention on what the Church teaches about MORALITY.

## MORAL DECISION MAKING

The focus of today's reading from Romans deals with the ethical imperative of the Gospel. Ethical issues can only be discussed in light of God's saving act of redemption through Jesus. Living the Christian ethic has been called true Christian worship. As far as Paul is concerned true Christian worship exists in the way in which the Christian lives his or her life. We can do no less than live the moral life in response to God's great act of redemption. Our moral decisions then are based on our reciprocal relationship with God and authentic discipleship. It is thus fitting that we focus our attention on what the Church teaches about MORAL DECISION MAKING.

## SALVATION/SOTERIOLOGY

Jesus saved us by offering his life on the cross for the sins of the world. In today's Gospel he presents his catechism on suffering for the sake of the kingdom. He slowly reveals his plan of salvation to his disciples who resist the implications of the cross and who are slow in coming to full awareness of his saving plan for the world. It is thus appropriate that we focus our doctrinal session on what the Church teaches about SALVATION/SOTERIOLOGY.

## FAITH

The only way one can truly appreciate all that the kingdom of God has to offer is through eyes of faith. One can hardly embrace the suffering and persecution that is expected without faith. Once a person has faith in Christ and the kingdom he came to establish he or she would risk everything to keep it. This is only possible if that person has deep conversion of heart—if that person has faith. It is thus appropriate that today's liturgy invites us to reflect on what the Church teaches about FAITH.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Twenty-Third Sunday in Ordinary Time  
Ezekiel 33:7-9  
Romans 13:8-10  
Matthew 18:15-20

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Church and Ecclesiology*  
*Morality*  
*Moral Decision Making*  
*Sacrament of Reconciliation*

*Prayer*  
*Sin*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### CHURCH ECCLESIOLOGY

The eighteenth chapter of Matthew's gospel has been referred to as the "Discourse on the Church". Matthew records Jesus' teaching that directly refers to ecclesial issues. Today's Gospel is the second section of the discourse. In the first section Jesus addressed who will be first in the kingdom, the issue of scandal and the behavior the shepherd is to display toward the sheep. Today's sequence is a reminder to all the gathered faithful that we are gathered into one community of reconciled believers. The liturgy is a commentary on what it means to be a disciple of the Lord. The old way of violence, hatred and conflict is not the way of Christians. There is a Christian approach to conflict resolution between Christians. It is thus fitting that we focus our attention on what the Church teaches about the CHURCH AND ECCLESIOLOGY.

### MORALITY

This section of Matthew's gospel includes the major portion of Jesus' teaching regarding community life. We are dealing with a community struggling to respond to deal with life in community. They answer questions such as: "What do we do when someone in our parish fails in their responsibility as a disciple of Christ"? The authority structures of Judaism no longer worked for the new Christian church. Matthew tried to fashion the moral and communal life of the community based on the teachings of Jesus. This is the heart of Matthew's ecclesiology: because Jesus is present in the church, the church is driven to act morally. This motivates the community's response to God and one another. It is thus important to focus our attention on what the Church teaches about Christian MORALITY.

### MORAL DECISION MAKING

This section of Matthew's gospel includes the major portion of Jesus' teaching regarding community life. We are dealing with a community struggling to respond to deal with life

in community. They answer questions such as: “What do we do when someone in our parish fails in their responsibility as a disciple of Christ”? The authority structures of Judaism no longer worked for the new Christian church. Matthew tried to fashion the moral and communal life of the community based on the teachings of Jesus. This is the heart of Matthew’s ecclesiology: because Jesus is present in the church, the church is driven to act morally. This motivates the community’s response to God and one another. It is thus important to focus our attention on what it means to base our moral decisions on our discipleship and on Christian teaching. Today’s doctrinal session will focus on what the Church teaches about **MORAL DECISION MAKING**.

### **SACRAMENT OF RECONCILIATION**

In today’s gospel, Matthew lays out the plan for correction of the brothers and sisters of God’s family. It behooves the community to bring those who stray back into the fold. Those who have “missed the mark” are to be reconciled to the community. The process of reconciliation described in this gospel was to be driven by a spirit of forgiveness. Jesus’ own reconciliation continues in the sacramental life of the Church—the Eucharist and the sacrament of Penance. It is thus fitting that we focus our attention on the **SACRAMENT OF RECONCILIATION**.

### **PRAYER**

Matthew reminds his readers that prayer is the unifying force that will reconcile the community. They are gathered together because of Christ. They are church because of Jesus Christ crucified. Christ is present in their midst. They can do no less than behave in love and reconciliation toward one another. The habit and consistency of prayer strengthens the community to offer Christ’s reconciling love to brothers and sisters in a spirit of mutual love and forgiveness. It is thus fitting that we focus our attention today on what the Church teaches about **PRAYER**.

### **SIN**

Conflict in first century Palestine was understood as a result of sin between people. The ancient world was a shame/honor-based culture. To bring shame to someone was a grave offense. Today’s definition of sin is to fail to show love to God and to one another. Ezekiel insisted that sin was to blame for the war at Israel’s door. Sin has always been understood as a rupture in humanity’s relationship with God. When we fail in our relationships we sin. Today’s Gospel is a catechism on conflict resolution as demonstrated by the first Christian community. It is thus fitting that we focus our attention on what the Church teaches about **SIN**.

### **EUCCHARIST SERIES:**

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Twenty-Fourth Sunday in Ordinary Time  
Sirach 27:30—28:7  
Romans 14:7-9  
Matthew 18:21-35

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Sacrament of Reconciliation*

*Morality*

*Sin*

*Moral Decision Making*

*Church and Ecclesiology*

*Eucharist Series*

*Church Structure*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### SACRAMENT OF RECONCILIATION

Sirach alludes to unbridled anger, pride, jealousy, power and control—put simply—sin. People can seek God’s forgiveness which was definitively offered on the cross and which continues in the sacrament of reconciliation and Eucharist. In the Gospel for this liturgy Jesus calls upon the entire community to embrace the spirit of forgiveness. The Church as a whole was called to discipline the sinner only when the sinner refused to repent. The community welcomed the repentant sinner. God’s mercy, forgiveness and reconciliation continue in the Church in the sacrament of reconciliation. It is thus fitting that today we focus our attention on the SACRAMENT OF RECONCILIATION.

### SIN AND GRACE

Sirach alludes to unbridled anger, pride, jealousy, power and control—put simply—sin. People can seek God’s forgiveness which was definitively offered on the cross and which continues in the sacraments. In the Gospel for this liturgy Jesus calls upon the entire community to embrace the spirit of forgiveness. The Church as a whole was called to discipline the sinner only when the sinner refused to repent. The community welcomed the repentant sinner. God’s mercy, forgiveness and reconciliation continue in the Church in the sacrament of reconciliation. It is thus fitting that today we focus our attention on mystery of SIN AND GRACE.

### CHURCH ECCLESIOLOGY

The eighteenth chapter of Matthew’s gospel has been referred to as the “Discourse on the Church”. Matthew records Jesus’ teaching that directly refers to ecclesial issues. Today’s sequence asks what the community should do when one of its members fails to love. Matthew lays out a plan of correction for the community. The old way of violence, hatred and conflict is not the way of Christians. There is a Christian approach to conflict resolution between Christians. It is thus fitting that we focus our attention on what the Church teaches about the CHURCH AND ECCLESIOLOGY.

## CHURCH STRUCTURE

The eighteenth chapter of Matthew's gospel has been referred to as the "Discourse on the Church". Matthew records Jesus' teaching that directly refers to ecclesial issues. Today's sequence asks what the community should do when one of its members fails to love. Previously in this discourse Peter was given the power to bind and lose. In this pericope the whole community is given the mandate to forgive—the power of the Church at large. Matthew lays out a plan of correction for the community. The old way of violence, hatred and conflict is not the way of Christians. There is a Christian approach to conflict resolution between Christians. There is order and authority in the structure established to lead and govern those first communities. That same order and authority still exists in the structure set for by the Church. It is thus fitting that we focus our attention on what the Church teaches about CHURCH STRUCTURE.

## MORALITY

This section of Matthew's gospel includes the major portion of Jesus' teaching regarding community life. We are dealing with a community struggling to respond to deal with life in community. They answer questions such as: "What do we do when someone in our parish fails in their responsibility as a disciple of Christ"? The authority structures of Judaism no longer worked for the new Christian church. Matthew tried to fashion the moral and communal life of the community based on the teachings of Jesus. This is the heart of Matthew's ecclesiology: because Jesus is present in the church, the church is driven to act morally. This motivates the community's response to God and one another. It is thus important to focus our attention on what the Church teaches about MORALITY.

## MORAL DECISION MAKING

This section of Matthew's gospel includes the major portion of Jesus' teaching regarding community life. We are dealing with a community struggling to respond to deal with life in community. They answer questions such as: "What do we do when someone in our parish fails in their responsibility as a disciple of Christ"? The authority structures of Judaism no longer worked for the new Christian church. Matthew tried to fashion the moral and communal life of the community based on the teachings of Jesus. This is the heart of Matthew's ecclesiology: because Jesus is present in the church, the church is driven to act morally. This motivates the community's response to God and one another. It is thus important to focus our attention on what it means to base our moral decisions on our discipleship and on Christian teaching. Today's doctrinal session will focus on what the Church teaches about MORAL DECISION MAKING.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

## The Triumph of the Cross

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.



Twenty Fifth Sunday in Ordinary Time  
Isaiah 55:6-9  
Philippians 1:20c-24, 27a  
Matthew 20:1-16a

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Catholic Social Teaching*

*Kingdom of God*

*Faith*

*Eschatology: Heaven, Hell and Purgatory*

*Ecumenism*

*Scripture and Revelation I or II*

*Liturgical Year*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### CATHOLIC SOCIAL TEACHING

“There are incredible implications for Church life inherent in today’s parable. Is our Church ordered in such a way that we truly believe that the first and the last stand equally at the Lord’s banquet table? We sometimes pay lip service to that truth, but our actions reveal a different truth. We cannot self-righteously lay blame at the feet of our hierarchical structure, either. It is a very human tendency to regard later converts to anything as immature, uninformed and less enlightened. Starting at the presumed top, there is no doubt a temptation for cardinals to regard new bishops as lower on the food chain, thus less important. Bishops could be tempted to regard the ministry of clergy as insignificant in comparison to the important work of bishops. Clergy might view the laity as Johnny-come-lately’s with an ax to grind and their place to find. Laity in upper level church could be enticed to regard those in parish work as inferior and their work trivial. Those in parish work might be seduced into judging their parishioners as ignorant and uninformed. Active parishioners might be tantalized to dismiss inactive parishioners as inconsequential. Groups within the parish might be charmed into thinking that new groups are a threat to their established stature and tenure. Church-goers might be beguiled into thinking that somehow God loves them more and knows them best. “ Like a merry-go-round on a frenzied, unstoppable track, the very human temptation to think we know how God will act, how God should respond and who God should choose, persist ad nauseam on the human continuum” (Mary Birmingham, Word and Worship Workbook, Year A, 515, 516). Catholic social teaching reminds us that we all stand equal before God—that we all possess the same human dignity. Those who think they should be first will come in last and the lowly will be exalted. It is thus opportune to focus our attention on CATHOLIC SOCIAL TEACHING.



## KINGDOM OF GOD

The parable in the Gospel reminds listeners that the coming of God's kingdom is not what people expect—it is filled with amazement and surprise. People will have to be attentive and alert so as not to miss what God is doing. Justice will not be the ordered norm—God's grace will be the primary motivation for all that takes place in God's kingdom. Wages paid are usually associated with issues of justice and status. Justice is not the value in God's kingdom that it is in society. Everyone received what was right in the parable. In the kingdom of God one is valued, treasured and receives status simply as a result of God's election. It is a new way of living and being in God's world. This is a most fitting liturgy in which to focus our attention on what the Church teaches about the KINGDOM OF GOD.

## FAITH

The parable in the Gospel reminds listeners that the coming of God's kingdom is not what people expect—it is filled with amazement and surprise. People will have to be attentive and alert so as not to miss what God is doing. Justice will not be the ordered norm—God's grace will be the primary motivation for all that takes place in God's kingdom. In the kingdom of God one is valued, treasured and receives status simply as a result of God's election. It is a new way of living and being in God's world. The upheaval of status and expected norms is a huge challenge for believers and takes conversion of heart, mind and soul—it takes faith that can move mountains. If we are to embrace Jesus' teaching in today's liturgy it is important we focus our attention on what the Church teaches about FAITH.

## ESCHATOLOGY-END TIMES, HEAVEN, HELL, PURGATORY

Disciples are called to ask themselves what they really want from God. Do they really want justice? If they want a God who will make things "right" and judge the world like a just judge, then they had better be ready for what that means. If we were all judged simply by the standards of justice rather than grace few of us would pass the test. Thus, today's liturgy is also an invitation to consider what the Church teaches about how we will be judged at the end of life. We will therefore focus our attention on what the Church teaches about ESCHATOLOGY-END TIMES, HEAVEN, HELL, PURGATORY.

## ECUMENISM

Some biblical scholars consider the late-comers in the parable as a way to remind Matthew's community to remember that the inclusion of gentiles in the Christian community is not only a moral imperative, it is part and parcel of God's plan of salvation for the world. The inclusion of the gentiles is a sober reminder today that God is a God of inclusion and intends for us to reach out to people of other faith traditions knowing that Jesus himself prayed that "all may be one in him." It is thus a most fitting opportunity to explore what our church teaches about what our response should be in relation to other faith traditions. We will focus our doctrinal session on ECUMENISM.

### SCRIPTURE AND REVELATION I or II

Jesus is the revelation of God. Jesus teaches us the mind and heart of God and his plan for establishing his kingdom on earth as we await the kingdom yet to come. Jesus reveals God's plan to us. He reveals God to all believers. That revelation continues in God's revealed, holy word. It is thus fitting that we focus our attention today on SCRIPTURE AND REVELATION I or II.

### LITURGICAL YEAR

Any Sunday of the year is an appropriate time to reflect on the cycle of the Church year. Every Sunday is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate that we address what the Church teaches about the LITURGICAL YEAR.

### EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Twenty-Sixth Sunday in Ordinary Time  
Ezekiel 18:25-28  
Philippians 2:1-11 *or* 2:1-5  
Matthew 21:28-32

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Sin and Grace*  
*Jesus Christ*  
*Incarnation*  
*Scripture and Revelation*  
*Faith*  
*Prayer*  
*Sacraments*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### SIN AND GRACE

Today's parable of the two sons—one complains but still does the will of his father. The other paid lip service yet did nothing. Parables open up the truth in ways that nothing else can. No one can argue with a parable. It is a story. What is, is. No one is forced to accept a certain position. One either accepts, rejects, or writes the conclusion to the story themselves. The listener is forced to form an opinion. Parables are so shocking that it is difficult to remain neutral. Parables invite the listener to either convict or acquit themselves of attitudinal sin. Since the bottom line question in this parable is: who really sinned, it is fitting that we explore what the Church teaches about the mystery of SIN AND GRACE.

### JESUS CHRIST

Today's Gospel Jesus is exercising his role as teacher and as Lord. He challenges the minds and hearts of those who thought they were righteous in God's eyes. Only God can judge the hearts of people. Through all these weeks of teaching about the kingdom and what it means to live in the kingdom reveals Christ and his mission to the world. It is thus appropriate that we focus our attention on what the Church teaches about our Lord and Savior JESUS CHRIST.

### INCARNATION OF JESUS

The hymn in Philippians professes the divine preexistence of Jesus and the abasement he endured because of his incarnation and death. It also extols his glorification and the worship due him by all creation. Christ's incarnation is understood as a kenosis—a self-

emptying-- that required Jesus to renounce the glory that was due him as equal Son of the Father. It is thus appropriate to focus our attention on the INCARNATION OF JESUS.

### SCRIPTURE AND REVELATION I or II

Jesus is the revelation of God. Jesus teaches us the mind and heart of God and his plan for establishing his kingdom on earth as we await the kingdom yet to come. He reminds us that we are to examine our lives. Jesus reveals God's plan to us. He reveals God to all believers. That revelation continues in God's revealed, holy word. It is thus fitting that we focus our attention today on SCRIPTURE AND REVELATION I or II.

### FAITH

Paul's letter to the Philippians reminds readers that the attitude of all believers must be that of Christ. Believers were taught that they must assume Jesus' attitude. Believers were to take on the mind of Christ. By embracing the mind and heart of Christ Christians would then be given the necessary grace to love as God loves them. It is a tall undertaking that requires conversion of mind and heart—it requires deep abiding faith. The letter to the Philippians today offers us an opportunity to focus our attention on FAITH.

### PRAYER

Paul's letter to the Philippians reminds readers that the attitude of all believers must be that of Christ. Believers were taught that they must assume Jesus' attitude. Believers were to take on the mind of Christ. By embracing the mind and heart of Christ Christians would then be given the necessary grace to love as God loves them. One can only embrace the mind and heart of Christ if one is committed to a life of prayer and sacrifice. The letter to the Philippians today offers us an opportunity to focus our attention on PRAYER.

### SACRAMENTS

Every Sunday liturgy is an opportunity to unpack the mystery of the sacraments. The Paschal Mystery is made present on the altar of sacrifice. Christ's presence is made manifest in the sacrament being celebrated before us. It is thus opportune for us to focus our attention on the SACRAMENTS OF THE CHURCH.

### EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Twenty-Seventh Sunday in Ordinary Time  
Isaiah 5:1-7  
Philippians 4:6-9  
Matthew 21:33-43

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Cross and Paschal Mystery*  
*Salvation/Soteriology*  
*Mary Model for the Church*  
*Jesus Christ*  
*Church and Ecclesiology*  
*Prayer*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### CROSS AND PASCHAL MYSTERY

The owner's messenger sent to collect the rent was killed in the parable Jesus told in today's Gospel. It is an allusion to the Lord's prophets who throughout history have been killed in service of their Lord and God. It is the fate of all faithful disciples. It is thus appropriate that we focus our attention today on the ultimate prophet and Savior who gave his life for the many. Today's session will address the CROSS AND PASCHAL MYSTERY.

### SALVATION/SOTERIOLOGY

Salvation history is a chronicle of God's giving, caring, nurturing, punishing, restoring, pruning, chastising and loving providence. People have always forgotten and continue to forget that there is a God and *they are not it*. The liturgies of these weeks herald this salvation history and God's role in human history. It is thus appropriate that we focus our attention on SALVATION/SOTERIOLOGY.

### MARY MODEL FOR THE CHURCH

October is the month we remember and honor the Virgin Mary, Mother of God and model disciple. It is thus appropriate we focus our attention this month and in today's session on MARY, MODEL DISCIPLE.

### JESUS CHRIST

When the tenants of the land (Israel's religious leaders) rejected Jesus, they rejected the foundation of the kingdom. Jesus, the present stumbling block for so many, would become the Savior of the world. It is thus fitting that we focus our attention today on what the Church teaches us about JESUS CHRIST.

## CHURCH ECCLESIOLOGY

The letter to the Philippians is a catechism for Christians living in community. Paul sets out to teach the members of his fledgling community how to live in harmony in community. It is thus fitting that we focus our attention on what the Church teaches about the CHURCH AND ECCLESIOLOGY.

## PRAYER

Paul reminded his community to remain steadfast in prayer in the midst of persecution. The military presence was a constant threat to Christians. The Judaizers were suspicious and a threat to Gentile Christians. Their existence was tenuous at best. Paul encouraged the Philippians to remain faithful to God and to pray for the strength to endure. It is thus appropriate that we focus our attention today on what the Church teaches about PRAYER.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Twenty Eighth Sunday in Ordinary Time  
Isaiah 25:6-10a  
Philippians 4:12-14, 19-20  
Matthew 22:1-14 or 22:1-10

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Mary Model for the Church*  
*Eschatology, Heaven, Hell and Purgatory*  
*Kingdom of God*  
*Catholic Social Teaching*  
*Creed*  
*Evangelization*  
*Scripture and Revelation I or II*  
*Symbols of Bread and Wine*  
*Liturgical Year*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### MARY MODEL FOR THE CHURCH

October is the month we remember and honor the Virgin Mary, Mother of God and model disciple. It is thus appropriate we focus our attention this month and in today's session on MARY, MODEL DISCIPLE.

### ESCHATOLOGY: END TIMES, HEAVEN, HELL AND PURGATORY

Today's Gospel highlights one of Jesus' favorite themes. The reign of God is not what you expect it to be. Those who smugly think they are in will be out and those who think they are out will be in. The Gospel requires more than words; it requires faithful action. Those who live righteous lives can expect to be true citizens in the kingdom of God—here and now and in the hereafter. It is thus appropriate that today we focus our attention on ESCHATOLOGY: END TIMES, HEAVEN < HELL AND PURGATORY.

### KINGDOM OF GOD

Today's Gospel highlights one of Jesus' favorite themes. The kingdom of God is not what you expect it to be. Those who smugly think they are in will be out and those who think they are out will be in. The Gospel requires more than words; it requires faithful action. Those who live righteous lives can expect to be true citizens in the kingdom of God. It is thus appropriate that today we focus our attention on the KINGDOM OF GOD.



## CATHOLIC SOCIAL TEACHING

Jesus used the parable of the banquet to challenge the elitism of those with higher social status. Jesus' challenged the chief priests and elders. His parable was intended to highlight their exclusive elitism. He contrasted their exclusivity with the inclusive, welcoming inclusivity of God. In God's kingdom all are welcome—no one is excluded. Such is the theology that underpins Catholic Social Teaching. The dignity of every person is respected and upheld. We all stand equal before God. It is thus appropriate to focus our attention on CATHOLIC SOCIAL TEACHING.

## CREED

Some scholars suggest that Matthew uses this parable as a catechism on the history of salvation. What exactly do we believe? God chose Israel. God entered into a covenant relationship with Israel. God created Israel into a people. God led the people from slavery to freedom. God provided for them in the Promised Land. Then the people sinned. God sent his messengers the prophets (servants in the parable) to invite the people to repent and prepare them for the new banquet his Son (Jesus) would prepare. The people rejected the Son. God then sent new messengers—the apostles to repeat the invitation. The Son was rejected and God sent more servants (apostles) to repeat the invitation. Again the people rejected their invitation. The first guests (Israel) refused the invitation to the banquet (kingdom). The apostles were instructed to go out and invite the good and bad because both exist in the kingdom—saint and sinner-Gentile and Jew. The Gentiles accept the offer and the Church was born. The parable professes belief in what God has done in salvation history. Much of what we believe about God's action in our history is alluded to in this parable. It is thus a good springboard for focusing our attention on the Christian CREED.

## EVANGELIZATION

The king tells his servants to go out into the highways and byways and invite new guests to the banquet. His is an invitation to share the Good News. It is thus appropriate to focus our attention on what the Church teaches about EVANGELIZATION.

## SCRIPTURE AND REVELATION I or II

Jesus is the revelation of God. Jesus teaches us the mind and heart of God and his plan for establishing his kingdom on earth as we await the kingdom yet to come. The king prepares a banquet for us and at that banquet the king is present and welcomes everyone. Jesus reveals the King (God) to us. He reveals God to all believers. That revelation continues in God's revealed, holy word. It is fitting that we focus our attention today on SCRIPTURE AND REVELATION I or II.

## SYMBOLS OF BREAD AND WINE

One cannot miss the allusion to the Eucharist in the theme of banquet in which all are invited. Eucharist is the eschatological banquet in which the saints in heaven and saints on earth feast at the Great Banquet. It is thus fitting that we focus our attention on the SYMBOLS OF BREAD AND WINE.



## LITURGICAL YEAR

Any Sunday of the year is an appropriate time to reflect on the cycle of the Church year. Every Sunday is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. It is thus most appropriate that we address what the Church teaches about the LITURGICAL YEAR.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Twenty-Ninth Sunday in Ordinary Time  
Isaiah 45:1, 4-6  
1 Thessalonians 1:1-5b  
Matthew 22:15-21

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Morality*  
*Moral Decision Making*  
*Stewardship*  
*Ecumenism*  
*Faith*

*Prayer*  
*Mary Model for the Church*  
*Eschatology*  
*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### MORALITY

The gospels continue to stress what it means to live according to gospel values in the kingdom of God. It comes down to a matter of heart--not law. When the law is examined from the perspective of "how one can find the necessary loopholes to circumvent it", then the law serves no purpose. The gospel demands that what is important is the person's heart. Jesus insisted that we are to be faithful and give our entire beings over to God because we are his own creation. With that as a theology that underpins the way we live the Christian life it is appropriate that we focus on what it means to live the moral life in the first place. Thus we address what the Church teaches about MORALITY.

### MORAL DECISION MAKING

The gospels continue to stress what it means to live according to gospel values in the kingdom of God. It comes down to a matter of heart--not law. When the law is examined from the perspective of "how one can find the necessary loopholes to circumvent it", then the law serves no purpose. The gospel demands that what is important is the person's heart. Jesus insisted that we are to be faithful and give our entire beings over to God because we are his own creation. With that as a theology that underpins the way we live the Christian life it is appropriate that we focus on how we make decisions to live the moral life in the first place. Thus we address what the Church teaches about MORAL DECISION MAKING.

### STEWARDSHIP

The Pharisee asked Jesus about the Roman tax. Is Caesar entitled to it? The amount of the tax was the same as a day's wage. Jesus told them to give to Caesar what is rightfully Caesar's and to God what is rightfully God's. Everything belongs to God since God is

author of all creation. Yet God is not stingy and invites us to use the resources he has given us. It is our responsibility to use them wisely—to be good stewards of what God has given us. It is thus fitting that today we focus our attention on what the Church teaches about STEWARDSHIP.

### ECUMENISM

In today's first reading Cyrus was a king that conquered Israel. Israelites called him anointed—a title reserved only for Israelite kings. Cyrus was a pagan but after he accomplished the takeover of Israel's throne and took control of Babylon, he let the Jews return home to practice their faith. He was looked upon in a good light by Israel. Isaiah believed this was God's way of being faithful to his covenant with the people of Israel, demonstrating the universality of God. God is sovereign, and ruler of all the nations of the earth. God is the supreme one and only ruler of the nations. God, therefore expects us to reach out in love to people of other faiths and give them due respect. It is in that light that we focus our attention today on ECUMENISM.

### FAITH

Paul affirms the Thessalonian community for their steadfast faith. It is a faith to which we are all called. Jesus has been giving us a catechism on what it means to have committed faith in the kingdom of God for the past weeks. It is thus fitting that we focus our attention on what the Church teaches us about FAITH.

### PRAYER

Paul affirms the Thessalonian community for their steadfast faith. It is a faith born of love and tested by persecution on the fledgling church. Jesus has been giving us a catechism on what it means to have committed faith in the kingdom of God for the past weeks. Such faith is not possible to sustain without nurturing the relationship with God in Christ through consistent prayer. It is thus fitting that we focus our attention on what the Church teaches us about PRAYER.

### MARY MODEL FOR THE CHURCH

October is the month we remember and honor the Virgin Mary, Mother of God and model disciple. It is thus appropriate we focus our attention this month and in today's session on MARY, MODEL DISCIPLE.

### ESCHATOLOGY: HEAVEN, HELL and PURGATORY

Since the liturgical year is slowly winding down and coming to the end, the focus will turn to last things and end times: and the afterlife. It is thus fitting that we focus our attention on ESCHATOLOGY: HEAVEN, HELL and PURGATORY

### EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Thirtieth Sunday in Ordinary Time  
Exodus 22:20-26  
1 Thessalonians 1:5c-10  
Matthew 22:34-40

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Eschatology: Heaven, Hell and Purgatory*

*Saints*

*Morality*

*Ecumenism*

*Catholic Social teaching*

*Sacraments*

*Life Issues*

*Mary Model for the Church*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### ESCHATOLOGY: HEAVEN, HELL and PURGATORY

Since the liturgical year is slowly winding down and coming to the end, the focus will turn to last things: end times and the afterlife. We are slowly coming to the end of the liturgical year. There are only four Sundays left. The closer we get to the end of the year, the more we hear about the culmination of the Jesus' earthly ministry. It is thus fitting that we focus our attention on ESCHATOLOGY: HEAVEN, HELL and PURGATORY

### SAINTS

In these last days of the liturgical cycle we focus on the communion of saints—the saints on earth and the saints in heaven that share the eschatological banquet in the Eucharist. We will soon celebrate the feast of All Saints. It is thus a proper time for us to focus our attention today on what the Church teaches about the SAINTS.

### MORALITY

The gospels continue to stress what it means to live according to gospel values in the kingdom of God. It comes down to a matter of heart--not law. Today's gospel is a reminder of the two dimensions of Christ's gospel: love of God and love of neighbor. There is often a tension in the church between these two imperatives. When there is imbalance, both suffer. Some people love and worship God with little or no concern for others. There are still others who insist that to be Christian means to exclusively be in solidarity with others. The two Great Commandments are the heart of Catholic Moral teaching. It is thus appropriate that we focus our attention on Christian MORALITY.

## ECUMENISM

Another radical element of Jesus' teaching consisted in the imperative to love one's neighbor. Jews understood *neighbor* to be a brother or sister Israelite. Neighbor referred to those who lived the covenant. Compassion was to be extended to the outsider, but not love. Jesus' challenged that thinking. He included all humanity in the designation of neighbor. When Jesus exhorted the people to love one's neighbor as oneself, he meant that they were to love brothers, sisters, insiders, outsiders, Jews and Gentiles, just as they loved themselves. This was radically new thinking. It is in that spirit we are to reach out and extend love and hospitality to people of other faiths. It is thus fitting that we focus our attention on what the Church teaches about ECUMENISM.

## CATHOLIC SOCIAL TEACHING

The love we are called to extend to God and neighbor is based on the Genesis creation story; everything was in right relationship with everything else. The covenant with God was based on love. God welcomed the stranger, fed the hungry, gave a home to the alien, not because they deserved it, but because this is how God acted toward Israel. Such is the basis of our social mission. It is thus appropriate to focus our doctrinal session today on CATHOLIC SOCIAL TEACHING.

## SACRAMENTS

The love that Jesus talks about in today's Gospel is present to us in the sacraments. We are strengthened by the sacraments to love as Jesus insists we love. It is thus fitting that we focus our attention on the SACRAMENTS.

## LIFE ISSUES

One cannot consider the command to love and not be attentive to life issues. We have a responsibility to safeguard life from womb to tomb. It is a matter of living God's covenant of love. We are to respect all life as sacred. If we are to love our neighbor—which includes everyone—then we must uphold the dignity of every person. In order to uphold that dignity we can do no less than safeguard life to the fullest from womb to tomb. It is thus fitting that we focus our doctrinal session today on LIFE ISSUES.

## PRAYER

Paul affirms the Thessalonian community for their steadfast faith. It is a faith born of love and tested by persecution on the fledgling church. Jesus has been giving us a catechism on what it means to have committed faith in the kingdom of God for the past weeks. Such faith is not possible to sustain without nurturing the relationship with God in Christ through consistent prayer. It is thus fitting that we focus our attention on what the Church teaches us about PRAYER.

### MARY MODEL FOR THE CHURCH

October is the month we remember and honor the Virgin Mary, Mother of God and model disciple. It is thus appropriate we focus our attention this month and in today's session on MARY, MODEL DISCIPLE.

### EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

## All Souls

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

## Dedication of St John Lateran

### CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.



Thirty-Third Sunday in Ordinary Time  
Proverbs 31:10-13, 19-20, 30-31  
1 Thessalonians 5:1-6  
Matthew 25:14-30 *or* 25:14-15, 19-21

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Holy Spirit*

*Eschatology, Heaven, Hell and Purgatory*

*Stewardship*

*Saints*

*Liturgical Year*

*Kingdom of God*

*Eucharist Series*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### HOLY SPIRIT

The Old Testament reading speaks of the valued treasure of wisdom. As Christians we believe that wherever wisdom exists, the Holy Spirit is present. It is thus fitting that we focus our attention on what the Church teaches about the HOLY SPIRIT.

### ESCHATOLOGY: END TIMES, HEAVEN, HELL AND PURGATORY

These last days of the liturgical year focus on last things, end times and Jesus return. The parable of the talents is a prelude to the “either-or” context of the last judgment--people are either saved or not saved. In today’s parable, there is an exhortation to diligently wait and a mandate to grow in faith or face the consequences of judgment. The Gospel requires more than words; it requires faithful action. Those who live righteous lives can expect to be true citizens in the kingdom of God—here and now and in the hereafter. It is thus appropriate that today we focus our attention on ESCHATOLOGY: END TIMES, HEAVEN, HELL, AND PURGATORY.

### STEWARDSHIP

Interpreters suggest that there is another meaning in this parable—it is about the proper use of gifts. This parable challenges anyone who is blessed with special gifts (probably the gift of Christian service). The third slave in the story does not love his master, and his only concern is self-interest. The only thing he cares about is his own security—not the service he should provide. He failed to put even his small and limited gift of service to worthwhile use in the kingdom of God. Everyone in the community is gifted. Some more than others. Whether our gift is meager or abundant it is to be shared and multiplied. It is thus most fitting that we focus our attention on what the Church teaches about the proper use of one’s resources—STEWARDSHIP.

## SAINTS

In these last days of the liturgical cycle we focus on the communion of saints—the saints on earth and the saints in heaven that share the eschatological banquet in the Eucharist. We recently celebrated the feast of All Saints and All Souls. It is thus a proper time for us to focus our attention today on what the Church teaches about the SAINTS.

## LITURGICAL YEAR

Any Sunday of the year is an appropriate time to reflect on the cycle of the Church year. Every Sunday is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. As the present Church year is winding down and a new year is soon to begin, it is appropriate that we address what the Church teaches about the LITURGICAL YEAR.

## KINGDOM OF GOD

The parables of these past weeks are for the purpose of teaching people what it means to live in the kingdom Jesus came to establish. The reality he proposes transcends the expected norms of their culture and society. It is a new reality—the city of God in which all citizens stand equal before God. Thus, it is most fitting on these last days of the liturgical year that we focus our attention on what the Church teaches about the KINGDOM OF GOD.

## EUCCHARIST SERIES:

Our premier celebration of the Paschal Mystery—the life, passion, death, resurrection, ascension sending of the Spirit is made manifest and re-presented for us in the Eucharistic liturgy. Thus any Sunday would be an appropriate time to focus our attention on the Eucharistic liturgy. Today we will focus on part \_\_\_\_ of the Eucharistic Series.

Thirty-Fourth Sunday in Ordinary Time:  
The Solemnity of Our Lord Jesus Christ the King  
Ezekiel 34:11-12, 15-17  
1 Corinthians 15:20-26, 28  
Matthew 25:31-46

## CONNECTING THE LITURGY WITH THE DOCTRINES OF THE CHURCH

Possible doctrinal themes that flow from the celebration of the liturgy:

*Jesus Christ*  
*Cross, Paschal Mystery*  
*Salvation/Soteriology*  
*Eschatology, Heaven, Hell and Purgatory*  
*Church and Ecclesiology*  
*Holy Orders*  
*Church Structure*  
*Sacrament of Baptism*  
*Liturgical Year*

Other themes may be chosen as well--choose from the scope and sequence chart and create your own connecting statement. The following statements make the appropriate connections between the doctrinal issue you have chosen and the liturgy of the day.

### JESUS CHRIST

The Old Testament reading speaks of the valued treasure of wisdom. As Christians we believe that wherever wisdom exists, the Holy Spirit is present. It is thus fitting that we focus our attention on what the Church teaches about the HOLY SPIRIT.

### CROSS and PASCHAL MYSTERY

This feast is feast par excellence in which to remember Christ, the Sovereign Lord and King who came to shepherd his people and save the world by the blood of the Cross. It is thus fitting that we focus our attention on what the Church teaches about CROSS AND PASCHAL MYSTERY.

### SALVATION/SOTERIOLOGY

This feast is feast par excellence in which to remember Christ, the Sovereign Lord and King who came to shepherd his people and save the world by the blood of the Cross. It is thus fitting that we focus our attention on what the Church teaches about SALVATION/SOTERIOLOGY.

## ESCHATOLOGY: END TIMES, HEAVEN, HELL AND PURGATORY

These last days of the liturgical year focus on last things, end times and Jesus return. The division of sheep and goats is a reminder of the judgment by Christ our sovereign King at the end of time. The Gospel requires more than words; it requires faithful action. Those who live righteous lives can expect to be true citizens in the kingdom of God—here and now and in the hereafter. Such righteous people line up with the sheep not the goats. It is thus appropriate that today we focus our attention on ESCHATOLOGY: END TIMES, HEAVEN, HELL, AND PURGATORY.

## CHURCH AND ECCLESIOLOGY

The Ezekiel sequence speaks of the shepherd who ruled over his flock with strength and discipline, and who was also very close to them. He knew them by name and they knew the sound of his voice. The shepherd and shepherding are commonly used metaphors in the Bible for kings, leaders, for ministry and for God. God is ultimately responsible for shepherding his flock. God will find those sheep that are lost and bring them back. That role has been entrusted to the Church today. We are challenged to purify our hearts in order to shepherd God's people just as Jesus shepherded them. Thus today's doctrinal session will focus on what the Church teaches about the CHURCH AND ECCLESIOLOGY.

## HOLY ORDERS

The Ezekiel sequence speaks of the shepherd who ruled over his flock with strength and discipline, and who was also very close to them. He knew them by name and they knew the sound of his voice. The shepherd and shepherding are commonly used metaphors in the Bible for kings, leaders, for ministry and for God. God is ultimately responsible for shepherding his flock. God will find those sheep that are lost and bring them back. That role has been entrusted to the Church today and the ordained priesthood has an ultimate, significant role. We are challenged to purify our hearts in order to shepherd God's people just as Jesus shepherded them. Thus today's doctrinal session will focus on what the Church teaches about the sacrament of HOLY ORDERS.

## CHURCH STRUCTURE

The Ezekiel sequence speaks of the shepherd who ruled over his flock with strength and discipline, and who was also very close to them. He knew them by name and they knew the sound of his voice. The shepherd and shepherding are commonly used metaphors in the Bible for kings, leaders, for ministry and for God. God is ultimately responsible for shepherding his flock. God will find those sheep that are lost and bring them back. That role has been entrusted to the Church today in the fullness of all its ministries—the ministry of the faithful, clergy, religious, bishops, cardinals and pope. We are challenged to purify our hearts in order to shepherd God's people just as Jesus shepherded them. Thus today's doctrinal session will focus on what the Church teaches about the sacrament of CHURCH STRUCTURE.

## BAPTISM

There is a tradition in the early Church in which people were baptized on this feast. People are baptized into the Lordship of Christ—his sovereignty in their lives, his kingdom and ultimately his saving mission. It is only fitting that this would be an acceptable feast for celebrating the sacrament that incorporates us into Christ's death and resurrection. Today we will focus our doctrinal session on the sacrament of BAPTISM.

## LITURGICAL YEAR

Any Sunday of the year is an appropriate time to reflect on the cycle of the Church year. Every Sunday is a most appropriate time to address what we celebrate in the unfolding liturgical cycle. The entire mystery of Christ from his incarnation, life, death, resurrection, ascension to the Father and the sending of the Holy Spirit is manifested in one complete liturgical year. As the present Church year is winding down and a new year is soon to begin, it is appropriate that we address what the Church teaches about the LITURGICAL YEAR.



# Catholic Faith, Life & Creed

*A Complete Catechesis for Christian Living*

## The Scope & Sequence

- ▶ systematic and comprehensive
- ▶ rooted in conversion

by Mary Birmingham

ID Number	Doctrinal Segment	Content of Segment	Correlation to the <i>Catechisms</i> & <i>Growing Faith</i>	Suggested Season of the Year for Use
MBFLC600 1	Anointing of the Sick and Dying – and the use of Viaticum	Overview of the Pastoral Care of the Sick Rite of Anointing Rites for the Dying Viaticum	<i>Catechism</i> #s 1499-1532  <i>Growing Faith</i> booklet #27  <i>Adult Catechism</i> part 2 chapter 19	Ordinary Time
MBFLC602 2	Baptism	Roots of Baptism in Scripture Theology of Baptism Baptism from a liturgical perspective Implications of Baptism for discipleship	<i>Catechism</i> #s 1212-1284  <i>Growing Faith</i> booklet #23  <i>Adult Catechism</i> part 2 chapter 15	Triduum & Easter Easter Season Lent Christmas Ordinary Time
MBFLC604 3	Catholic Social Teaching	Unpacking the principles inherent in <i>Sharing Catholic Social Teaching: Challenges &amp; Directions</i> Connecting the principles of this document to life	<i>Catechism</i> #s 1877-1948  <i>Growing Faith</i> booklet #34  <i>Adult Catechism</i> part 3 chapters 23-24	Ordinary Time

MBFLC606 4	The Church & Ecclesiology	Theology of Church Scriptural origins of our beliefs about Church Understanding the Church from our Tradition Metaphors for Church	<i>Catechism #s</i> 748-870  <i>Growing Faith</i> booklet #s 17 & 18  <i>Adult Catechism</i> part 1 chapters 10-11	Easter Season Ordinary Time
MBFLC608 5	Church Structures	Biblical roots of the Church as the People of God Doctrine of Church expressed in Liturgy Metaphors for Church Church structures	<i>Catechism #s</i> 871-945  <i>Growing Faith</i> booklet #19  <i>Adult Catechism</i> part 1 chapter 11	Easter Season Ordinary Time
MBFLC610 6	Confirmation	Theology of Confirmation Confirmation as conferral of the Holy Spirit Confirmation as a sacrament of initiation Exploring the elements of the Rite The Rite of Confirmation	<i>Catechism #s</i> 1285-1321  <i>Growing Faith</i> booklet #24  <i>Adult Catechism</i> part 2 chapter 16	Triduum & Easter Easter Season Ordinary Time
MBFLC612 7	The Cross and the Paschal Mystery	The Cross as liturgical symbol Biblical roots of the theology of the Cross Church doctrine on the Cross Discipleship and the Cross: Participation in the Paschal Mystery	<i>Catechism #s</i> 557-623  <i>Growing Faith</i> booklet #14  <i>Adult Catechism</i> part 1 chapter 8	Triduum & Easter Easter Season Christmas Ordinary Time
MBFLC614 8	Ecumenism	Unpacking the Decree on Ecumenism from Vatican II Catholic principles regarding Ecumenism Practicing Ecumenism: What does that mean?	Not a direct correlation: <i>Catechism #s</i> 820-822  <i>Growing Faith</i> booklet #18	Easter Season Ordinary Time



		The Church and other ecclesial communions Implications of Ecumenism on our faith	<i>Adult Catechism</i> part 1 chapter 11	
MBFLC6169	Eschatology or the End Times	Overview of eschatology The theology of Heaven, Hell and Purgatory	<i>Catechism #s</i> 946-962  <i>Growing Faith</i> booklet #20  <i>Adult Catechism</i> part 1 chapter 13	Advent Ordinary Time
MBFLC61810	Incarnation	Creedal statement of faith in the Incarnation Drawing from the principle <i>Lex Orandi, Lex Credendi</i> – rule of prayer constitutes rules of belief Unpacking the theology of Incarnation in the Prefaces for Christmas and Epiphany	<i>Catechism #s</i> 422-483  <i>Growing Faith</i> booklet # 11  <i>Adult Catechism</i> part 1 chapter 7	Christmas Advent
MBFLC62011	Eucharist (part one): the Introductory Rites	Elements of worship: ritual, ritual language, symbols, ritual prayers, space, music Exploring elements of the Introductory Rite: opening song, Rite of Sprinkling, Act of Penitence, Gloria, Opening Prayer	<i>Catechism #s</i> 1066-1134  <i>Growing Faith</i> booklet #21  <i>Adult Catechism</i> part 2 chapter 14	Easter Season Ordinary Time
MBFLC62212	Eucharist (part two): the Liturgy of the Word	Exploring the elements of the Liturgy of the Word Old Testament reading, Responsorial Psalm, New Testament reading, Gospel Acclamation, the Gospel reading, homily, Creed, Prayers of the Faithful,		Easter Season Ordinary Time
MBFLC62413	Eucharist (part three): the	Exploring the elements of the Eucharistic Prayer		Easter Season Ordinary



	Eucharistic Prayer	Preface, Dialogue, Epiclesis, Words of Institution or Consecration, anamnesis, offering, Intercessions, Doxology	<i>Catechism</i> #s 1322-1419  <i>Growing Faith</i> booklet #25	Time
MBFLC626 14	Eucharist (part four): Communion Rite	Theology of the Communion Rite Elements of the Communion Rite: Lord's Prayer, Sign of Peace, Breaking of the Bread, Communion	<i>Adult Catechism</i> part 2 chapter 17	Easter Season Ordinary Time
MBFLC628 15	Eucharist: Symbols of Bread and Wine	Signs of bread and wine – and everyday life Signs of bread and wine – and Sacred Scripture Signs of bread and wine – and the Liturgy		Easter Season Ordinary Time
MBFLC630 16	Evangelization	Unpacking the true meaning of evangelization Unpacking the papal document: <i>Evangelization in the Modern World</i> Implications for today's world	Not a direct correlation: <i>Catechism</i> #s 142-184  <i>Growing Faith</i> booklet #5  <i>Adult Catechism</i> part 1 chapter 4	Easter Season Ordinary Time
MBFLC632 17	Faith	What is faith? Faith in God = Faith in Christ Faith and Works	<i>Catechism</i> #s 142-184  <i>Growing Faith</i> booklet #5  <i>Adult Catechism</i> part 1 chapter 4	Ordinary Time
MBFLC636 18	Kingdom of God	Principle statement; Kingdom is now and not yet Theology of the Kingdom of God Kingdom of God and	<i>Catechism</i> #s 512-570  <i>Growing Faith</i> booklet #13	Advent Ordinary Time

		discipleship Kingdom of God and parables and miracles	<i>Adult Catechism</i> part 1 chapter 7	
MBFLC638 19	Life Issues	The meaning of life The right to a full and abundant life Life issues: abortion, death penalty, end of life decisions, murder, stem cell research, war	<i>Catechism</i> #s 2258-2330  <i>Growing Faith</i> booklet #40  <i>Adult Catechism</i> part 3 chapter 29	Ordinary Time
MBFLC640 20	The Liturgical Year	The origins of Sunday The Liturgical Year and the Lectionary The Liturgical Year and the annual cycles and seasons	<i>Catechism</i> #s 1135-1209  <i>Growing Faith</i> booklet #22  <i>Adult Catechism</i> part 2 chapter 14	Advent Ordinary Time
MBFLC642 21	Marriage	Marriage as a covenant The Biblical foundations of marriage – Old and New Testament Historical foundations Liturgical Rite of Marriage	<i>Catechism</i> #s 1601-1666  <i>Growing Faith</i> booklet #29  <i>Adult Catechism</i> part 2 chapter 21	Ordinary Time
MBFLC644 22	Mary, Model for the Church	Catholic teaching regarding Mary Mary as the model disciple Feasts of Mary	<i>Catechism</i> #s 484-511 & 963- 975  <i>Growing Faith</i> booklet #12  <i>Adult Catechism</i> part 1 chapters 7 & 12	Advent Ordinary Time
MBFLC646 23	Miracles	Explanation of miracles Scriptural context for understanding miracles	Not a direct correlation: <i>Catechism</i> #s 422-483	Ordinary Time

		Church teaching regarding miracles Different types of miracles	<i>Growing Faith</i> booklet #11  <i>Adult Catechism</i> part 1 chapter 7	
MBFLC648 24	Morality	Biblical roots of morality The Catholic approach to morality compared to other approaches The communal nature of morality What constitutes a moral action?	<i>Catechism #s</i> 1691-1748  <i>Growing Faith</i> booklet #30  <i>Adult Catechism</i> part 2 chapter 21	Lent Ordinary Time
MBFLC650 25	Moral Decision Making	Models of morality How to form a good conscience: Scripture, authority of the church, counsel of others, gifts of the Holy Spirit What constitutes a moral decision?	<i>Catechism #s</i> 1749-1802  <i>Growing Faith</i> booklet #31  <i>Adult Catechism</i> part 2 chapter 23-24	Lent Ordinary Time
MBFLC652 26	Holy Orders	Sacramental priesthood Explanation of <i>in persona Christi</i> The meaning of the word “orders” Various degrees of priesthood: bishop, priest, deacon	<i>Catechism #s</i> 1533-1600  <i>Growing Faith</i> booklet #28  <i>Adult Catechism</i> part 2 chapter 20	Ordinary Time
MBFLC654 27	Advent	Blessing of the Advent wreath Theology of Advent Themes of the Season Historical perspective	No direct correlation	Advent
MBFLC658 28	Lent	The two-fold purpose of Lent: baptismal and penitential The origin of the season	No direct correlation	Lent

		Baptismal preparation for the Elect Preparation to renew baptismal commitments for all the faithful		
MBFLC662 29	Triduum	Overview of Triduum The Rites: Thursday, Friday, Holy Saturday Preparation Rites, the Easter Vigil	<i>Catechism</i> #s 624-682  <i>Growing Faith</i> booklet #15  <i>Adult Catechism</i> part 1 chapter 8	Easter Triduum
MBFLC664 30	Prayer	The theology of prayer Jesus teaches us to pray Prayer forms	<i>Catechism</i> #s 2464-2865  <i>Growing Faith</i> booklet #s 44-48  <i>Adult Catechism</i> part 3 chapters 32-36	Lent Ordinary Time
MBFLC666 31	Reconciliation	Overview of Reconciliation The effects of Reconciliation Four elements of the sacrament: contrition, satisfaction, confession, absolution How the sacrament is celebrated	<i>Catechism</i> #s 1420-1498  <i>Growing Faith</i> booklet #26  <i>Adult Catechism</i> part 2 chapter 18	Lent Ordinary Time
MBFLC668 32	Sacraments	Theology of sacrament Seven sacraments under three headings: initiation, healing, service General principles Sacraments and the Paschal Mystery Sacraments and everyday	Not a direct correlation: <i>Catechism</i> #s 1066-1134  <i>Growing Faith</i> booklet #21  <i>Adult</i>	Easter Season Ordinary Time

		life	<i>Catechism</i> part 2 chapter 14	
MBFLC670 33	Saints	Meaning of the word “saint” The historical perspective Cult of saints and cult of martyrs	No direct correlation	Ordinary Time
MBFLC672 34	Scripture and Revelation (part one)	Paths for knowledge of God Meaning of revelation Jesus as God’s revelation God’s revelation through Scripture and Tradition	<i>Catechism</i> #s 74-141  <i>Growing Faith</i> booklet #s 4-5	Ordinary Time
MBFLC674 35	Scripture and Revelation (part two)	The need for scriptural interpretation Various forms of scriptural interpretation Implications	<i>Adult Catechism</i> part 1 chapter 3-4	Lent Advent Ordinary Time
MBFLC676 36	Sin and Grace	The scriptural roots and origin of sin Types of sin Grace as antidote to sin	<i>Catechism</i> #s 374-421, 1846-1876 & 1949-2029  <i>Growing Faith</i> booklet #s 10, 33 & 35  <i>Adult Catechism</i> part 3 chapters 23-24 & part 1 chapter 6	Lent Ordinary Time
MBFLC678 37	Soteriology and Salvation	The meaning of “being saved” The meaning of salvation The need for salvation due to sin Who is saved?	Not a direct correlation: <i>Catechism</i> #s 946-962  <i>Growing Faith</i> booklet #20  <i>Adult Catechism</i> part	Easter Triduum Easter Season Lent Christmas Ordinary Time

			1 chapter 13	
MBFLC680 38	Stewardship	The theology of stewardship Stewardship includes: witness, faith growth, care of the home & family, a simple lifestyle, ecological concerns, time and talent, social justice, & money	No direct correlation	Ordinary Time
MBFLC682 39	Holy Spirit	Doctrine of the Holy Spirit Scriptural testimony about the Holy Spirit Church testimony about the Holy Spirit Symbols of the Spirit Gifts of the Spirit	638-747	Pentecost Ordinary time Easter Season
MBFLC684 40	The Creed	Trinity Incarnation Paschal Mystery Marks of the Church Eschatology One Baptism	232-870	Lent Pentecost Ordinary time
MBFLC686 41	Jesus Christ	Overview of the theology Historical treatment The events of Jesus' life Incarnation Death and Resurrection Our belief	422-682	Lent Ordinary Time Easter Season Advent
Note:				
	Christmas Season Included with 4 <sup>th</sup> Sunday of Advent	Overview of the season Historical origins Feasts of the Christmas season	No direct correlation	Christmas
	Easter Season Included with Easter Sunday	Overview of the season Seven weeks of Easter and the inherent themes Extended mystagogy of the season		

## Acknowledgements

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